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Intensive mentoring : stimulators of and barriers to coaching, spiritual guiding and discipling relationships

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INTENSIVE MENTORING: STIMULATORS OF AND BARRIERS TO COACHING,
SPIRITUAL GUIDING AND DISCIPLING RELATIONSHIPS

An Abstract of a Dissertation
Submitted
in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

Approved:



Dr. David K. Else, Committee Chair



Dr. Michael J. Licari
Dean of the Graduate College

David De Jong
University of Northern Iowa
December 2012

ABSTRACT

After reviewing data from over 600 case studies of mentoring, Stanley and Clinton (1993) concluded many people long for intensive mentoring relationships yet miss out on opportunities because they simply do not understand the true nature of mentoring. The stories of my intensive mentors and their mentors will bring greater clarity, depth, breadth, and an applied perspective to intensive mentors on Stanley and Clinton's mentorship continuum. The goal of my qualitative research was to provide an opportunity for the reader to connect to my story and the stories of my mentors to draw conclusions for themselves concerning pieces of the research that will apply to his or her life.

I learned that each mentoring relationship has a unique set of needs, a different level of interest in being a mentoree, a different scope of qualities he or she is attracted to and a different amount of time to invest in being a mentoree. This study provides evidence that it would be incredibly difficult to create a formal mentoring program for the nine relationships in this study, let alone multiple mentoring relationships in organizations from year to year.

A human aspect is necessary to make mentoring relationships successful. Attraction, time and love are the only three common stimulators in intensive mentoring relationships based on the literature and the nine interviews in this study.

I recommend that anyone who serves in an organization with a mentoring program ask themselves the following questions: Does our organization have an effective mentoring program? How can organizations learn what aspects mentorees are attracted to in a mentor? How can organizations allow mentorees and mentors to spend quality time

together? How can organizations learn about situations where mentors and mentorees traverse through difficult situations and then allow for mentors and for mentorees to spend more time together?

Even though each mentoring relationship has a unique set of circumstances, knowing the basics of mentoring relationships can stimulate these mentoring relationships to deepen. This research will be important because it will have implications for anyone who serves as a mentor or is a mentee of another person.

INTENSIVE MENTORING: STIMULATORS OF AND BARRIERS TO COACHING,
SPIRITUAL GUIDING AND DISCIPLING RELATIONSHIPS


A Dissertation

Submitted

in Partial Fulfillment

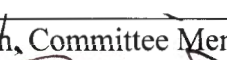
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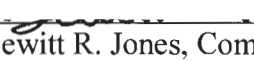
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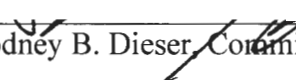
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December 2012

DEDICATION

First and foremost, I give the glory to Jesus Christ in all aspects of life, including the completion of this study. Thank you for carrying me through this dissertation process!

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Matthew 28:18-20

ACKNOWLEDGMENTS

I want to thank my best friend and love of my life, Nicole, for her love and support throughout the dissertation process. There were many nights when she supported me with encouragement. She is a great wife, mother, friend and teacher. I also want to thank my family for their continual support and encouragement. I love my boys, parents and siblings so much.

This study could not have happened without my dissertation committee. I especially want to thank Dr. Dave Else for his encouragement, wisdom and prompt responses. He is the single best mentor I know, and I love him like a father. I also want to thank President Ben Allen, Dr. Nick Pace, Dr. Dewitt Jones and Dr. Rod Dieser for serving on my dissertation committee. I am eager to help others in the same way you have helped me.

Finally, I want to thank everyone who has influenced my life in one way or another. I want to thank the mentors mentioned in my study: my father (who now resides in heaven), my mother, my wife, Cory, Dr. Else, Mark, Darryl, Matthew, Brad and RVL. I also want to thank the mentors who influenced my life who are not specifically mentioned in this study: Julie, Dan, Adam, James, Trent, Jerod, Verlyn, Bob, Kevin, Dave, David, Matt, Sheryl, Jodi, Rod (who now resides in heaven) and Nell. I also want to thank the mentors of my mentors. I also want to thank Jane for editing my entire dissertation and for helping me improve as a writer (did you like the parallel construction in this sentence?). There are countless others who have invested in me as well, so thank you for your love.

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CHAPTER 1

INTRODUCTION

My research began when I read intriguing literature about mentoring written in 1993 by Paul D. Stanley and J. Robert Clinton. In *Connecting: the mentoring relationships you need to succeed in life*, Stanley and Clinton identified a mentoring continuum. The mentoring continuum had three categories of mentors: passive, occasional and intensive. The passive category included contemporary and historical mentors. The occasional category included sponsors, teachers and counselors. The intensive category included coaches, spiritual guides and disciplers. I was fascinated with the section regarding intensive mentors and asked myself, “Who are the intense mentors in my life?”

Autoethnography

In order to identify the intensive mentors in my life, I will need to know which types of qualitative research could lend itself to this study. The answer is autoethnographical research because this specific type of research provides introspection of literature and of research. “Stories have the ability to stir and teach us. Reading about them often awakens something deep within us that gives us pause to reflect on our own story” (Zachary & Fischler, 2009, p. xv). Since my research will require real life examples of Stanley and Clinton’s mentoring continuum, my next step will be to write an autoethnographical analysis of the mentors in my life. Merriam (2009) confirmed this type of research when she stated, “Since the early 1990s, stories have moved center stage as a source of understanding the meaning of human experience” (32).

Hull, Iowa: Ages 0 – 18 = Mentors 1, 2, 3 and 4

I grew up in a Christian family in northwest Iowa in the late 20th century. We attended church each Sunday morning and fit in well in the distinctively Dutch community. Core values and mentors began to influence the development of my identity during my first 18 years of life. These core values became the rudder of my ship through the seas of life (Dungy & Whitaker, 2010).

It took many years before I realized that my parents were the first two mentors of my life (Wiltshire, 1998). Frank Smith (1998) affirmed my conclusion when he wrote, “Very simply, we learn from the people around us with whom we identify. We can’t help learning from them, and we learn without knowing that we are learning” (p.3). My parents also positively influenced my ability to lead. Pue (2005) stated, “There is no question in my mind that, experientially, our relationship, or nonrelationship, with our mother and father dramatically affects our ability to lead” (p.62).

My father owned the local hardware store and believed in hard work. By age 10 I had already labeled my father as a slave driver and myself as his worker. Saturday mornings began at 6:00 a.m. with the sound of drills, hammers and saws, and it was obvious to my siblings and me that this was our father’s way of blaring an alarm clock signifying it was time to wake up and work. Working time was not time to talk about life or ask questions. We all knew working time was filled with “seeing work” or preparing for the next project. Projects included yard work, preparing water lines for winter, fixing

broken household items, working on one of my father's rental properties and completing various woodworking activities.

At the age of 12 I remember standing on the driveway as I pleaded with my mother to convince my father to allow me to go to the local creek with my friends. It was my perception that many of my friends could do as they pleased when school was not in session, yet my father seemed to own my time. I would say, "But Mom! Dad is such a slave driver! None of my other friends have to work all the time!" Even though I hated this during the first years of my life, my dad instilled a tremendous work ethic into the fabric of my character that I appreciate to this day. This helped set the course for what still motivates and drives me (Dungy & Whitaker, 2010). My father Brian was the first major mentor of my life.

My mother worked out of the home in order to raise her three children and was much more concerned about relationships than work. My mother and I would often discuss life when we worked side by side. I remember a specific instance when I unloaded the dishwasher with my mother at the age of 14. We discussed my disappointment with my father's decision to add a thirteenth lawn-mowing job to my responsibilities. I was frustrated because this lawn needed attention that afternoon causing me to cancel an afternoon of fishing with my friends. She grabbed both of my wrists, looked me in the eye and made me promise her I would always put relationships at a higher priority than work.

As I reflect on this past moment in the kitchen, I believe my mother was teaching me a balanced approach to life that she wished my father exhibited. My father's idea of

service was to work hard and to help others with every shred of time and energy. My mother's idea of service was to value relationships by dropping work and by spending time with others. Due to my personality, she knew I was at risk of adopting my father's over-focused view of work. This is one of many examples my mother employed to set the foundation for how I should act as a husband and a father later in life.

During these times my mother served as a mentor-leader in my life because "Mentor leadership is all about shaping, nurturing, empowering, and growing. It's all about relationships, integrity, and perpetual learning" (Dungy & Whitaker, 2010, p. XVIII). My mother would often follow conversations like these with life lessons of "Set your eyes on things above, not on earthly things" or "No matter what someone does to you, make sure you always love them back." She gave me my first Bible on September 1, 1993, which is the same Bible I use today on a daily basis. My mother's gift of my first Bible was the first major turning point in my life. I am forever thankful to my mother for counseling me to develop a set of core values based on Christian teachings from the Bible (Stanley & Clinton, 1993). My mother was the second major mentor of my life.

My parents continued to mentor me even though they had an interesting relationship through my first 18 years at home. We would attend church together, eat meals together and go on vacations together. My parents communicated with each other, and they both invested much time in their three children. As I look back now, I realize they invested so much time in their children that it came at the expense to their relationship.

Many rural communities have interconnected personal relationships and generalized trust (Besser, 2009). However, the fear of breaking the generalized trust caused many negative aspects of relationships in northwest Iowa to remain hidden by the “Dutch front.” The negative elements of my parents’ relationship were no exception. Both my parents were great people and solid parents, yet their struggle to trust each other remained hidden behind the “Dutch front.” The “Dutch front” freed me from the impact of their unique relationship as I began to test the waters of high school.

High school athletes lived like royalty in northwest Iowa with basketball and football as the two dominant sports. Every Sunday was filled with church, a big family lunch, taking a nap after watching basketball highlight videos from previous years and youth group. My younger brother and I would study clips of video basketball highlights and act out these highlights on our front driveway. A love for basketball developed for many children in northwest Iowa at a young age. I have distinct memories of attending both high school basketball games and the family parties following the games. After the basketball games families would gather at someone’s house to celebrate regardless of victory or of defeat. The children would go to the basement where we would imitate high school basketball players on the mini basketball hoops.

Track was also a popular sport in high school. Many athletes participated in track in order to stay in shape for football and basketball. Our high school track team was underdeveloped so I ran three varsity events each track meet as a freshman. This allowed me an opportunity to run on relays with my friend Mitchel Westra and to develop a relationship with him. Mitchel was three years older than I was; yet he took me under his

wing during my high school years. I admired his kindness, popularity and athletic ability so it was a privilege to spend a lot of time with Mitchel during my freshman year.

My high school years included a rollercoaster of emotions and experiences. The second major turning point in my life occurred on Sunday, July 13, 1997. The day began with church in the morning and a shopping trip to Sioux Falls, South Dakota, in the afternoon. I went with one of my best friends Dustin Westra and his mother. We cut the shopping trip short because we needed to attend youth group at church in the evening.

In the middle of our youth group session a father of another of my friends suddenly entered the room and quickly escorted Dustin out of the room. I was curious but continued with the youth group activity. Within 10 minutes one of the elders of our church announced that Dustin's older brother Mitchel had been killed in a car accident an hour earlier. I was sitting on the ground near the drinking fountain with my back to the wall when I literally felt as though someone had ripped my heart out of my chest. I looked up to Mitchel more than anyone in the world.

The next 12 months included grief, depression, anger and empathy. I dropped from playing varsity basketball as a freshman to being a substitute player on junior varsity as a sophomore. I remember many nights sticking my face in my pillow and screaming myself to sleep. During the rest of that summer through the following summer, I would frequently stop by the cemetery up to three times a day. I also wore Mitchel's basketball number on my football cleats and my basketball shoes. I began to wrestle with difficult questions dealing with life. Why do bad things happen to good people? What good could ever come from losing a best friend? Is there a God? If there were a God,

where was he, and why wasn't he sending people to help me? I am sure many people attempted to help me, but I was not open to sharing my feelings with anyone.

Exactly one year after the accident, I was set up on a blind date with Nicole Mozer. Nicole attended the rival high school just eight miles away in Rock Valley. Rock Valley was a similar community with similar expectations rooted in the Dutch heritage. She was my first serious girlfriend. After a few months I felt comfortable enough to discuss my feelings of despair and of grief with her. I needed someone to listen to me without passing judgment or giving advice, and she fulfilled this role. She became the third mentor to have a significant impact on my life.

I continued to date her throughout high school and was able to slowly release more grief, depression, anger and empathy. She also had an uncanny ability to build me up, and she believed in me. As I reflect upon what attracted me to Nicole, I think about her ability to listen to my raw emotions without passing judgment. The more she learned about my raw emotions, the more she trusted and respected me. This trust and respect helped me regain my confidence as a young man and helped deepen our relationship. Dungy and Whitaker (2010) described my feelings well when they wrote, "Mentor leadership focuses on building people up, building significance into their lives, and building leaders for the next generation" (p.9).

Many excellent athletic programs in small rural schools are successful because of wonderful coaches. My high school basketball coach was legendary; yet he focused more on winning than on relationships. Coach Cory Brandt, my high school football coach, worked hard to develop a high quality relationship with me. Cory spent time getting to

know my family and me on a personal level and was more concerned with character development than with winning football games. As I reflect upon Cory's mentoring attitude towards my peers and me, I am reminded of a quote by Dungy and Whitaker (2010): "What can I do to make other people better, to make them all God created them to be?" (p. 5). This resonated with me, and I recognized Cory as the fourth major mentor of my life.

Cory was also the high school track coach. Participating in both football and track meant that I had immediate contact with him after school during practice for over half of the total school days. After Mitchel was killed in a car accident, Cory knew the depths of my grief. He made a point of encouraging me with the intent of imparting hope (Stanley & Clinton, 1993).

The third turning point in my life came during the first football game of my senior season which was approximately two years after Mitchel had passed away. Cory developed a tradition of walking around to individuals before football games while we stretched as a team. When he came to me, he wrapped both hands around Mitchel's number on my football cleats. He bowed his head without saying a word, and I knew this was a prayer of comfort for Mitchel's friends and families. After he had finished his silent prayer, he looked up at me with tears in his eyes. It seemed as though time stood still as our eyes locked. He knew I hurt, and I knew it touched him deeply to know how much I hurt. He left without saying a word. This continued before every game throughout the rest of the year. This third turning point in my life occurred when Cory empowered me with permission to let go of my grief (Stanley & Clinton, 1993). He also enabled me

to recognize God's hand in my circumstance and helped me to perceive my situation as a learning opportunity (Stanley & Clinton, 1993). I vividly remember watching Cory walk to the next player after he had grabbed my cleats. It was in that moment I thought, "If he can do that for me, I want to do that for others. I will become a teacher and coach."

Cedar Falls, Iowa: Ages 18 – 22, Mentor 5

I desperately wanted to play collegiate athletics, yet a football injury to my knee helped me discern my focus needed to shift from athletics to academics. This reality helped guide me to enroll at the University of Northern Iowa (UNI) to become a teacher. I chose to room with my high school friend Dustin Westra. Nicole Mozer, who was still my girlfriend, also chose UNI to become a teacher.

My goal to graduate from college without any debt was another of my core values instilled by my father. I worked hard in the summer to make enough money so I did not need to have a job during the school year. My girlfriend needed a job, so her father connected her with Dr. Dave Else, a professor at UNI.

My first meeting with Dr. Else was memorable because he exhibited incredible interest in my background, my beliefs, my goals and my high school athletic experiences. I could have stayed in his office for hours! When I stepped on the elevator to leave the Schindler Education Center, I remember thinking, "I love that guy! I feel like I have known him my entire life!" He made me feel better about myself after spending only a few minutes with him. It was the best first meeting I had ever experienced.

As I reflect upon Dr. Else's positive impact on my self-esteem, I feel as though we shared many connections. He was a school administrator, and I wanted to eventually

become a school administrator. When he affirmed everything I told him about my background, beliefs and goals, it was obvious to me that we shared a similar set of constructs. He was genuinely interested in me. Because my discussions with Dr. Else were so inspirational and uplifting, I stopped in his office almost every day for the remainder of my time at UNI. Dr. Else quickly became the fifth major mentor of my life.

As my college experience continued, I missed athletics and wanted to get involved in some way. After a discussion with a college friend, I learned of the possibility of coaching the freshman girls' basketball team at Peet Junior High in Cedar Falls, Iowa. Having coaching experience on my resume would make me more marketable as a teaching candidate so I enthusiastically accepted the position when offered the position. Sioux Falls, South Dakota, was the destination of one of our summer weekend tournaments. Because Sioux Falls is less than one hour away from my hometown of Hull, Iowa, I invited my parents to watch me coach. Before our second game in the tournament as the father of one girl on our team was talking to my father, I walked up behind them. Neither man knew I was standing within earshot of their conversation when I heard the father of the girl say, "We really love your son as the coach of our girls. Did you teach him how to coach?" My father responded in a gruff voice, "I taught him how to work." This was an example of a rare compliment from my father, and it affirmed that he thought I was a hard worker. As I reflect on this conversation, I realized I had never felt affirmed as a hard worker by my father. Affirmation from my father was the fourth major turning point in my life because it generated a tremendous amount of confidence for me.

My relationship with my long-time girlfriend Nicole Mozer continued to deepen throughout our college years as we established more trust and respect in each other. She was easily my best friend, and I wanted to marry her because I knew it was important to surround myself with people whose strengths complemented my weaknesses (Dungy & Whitaker, 2010). Nicole was beautiful, kind, relational and had similar core values. We were in love at age 20, and marrying Nicole was the best decision of my life. It felt good to lock in one of my mentors for life.

Nicole continued to work with Dr. Else, which also provided me more opportunities to spend time with him. Dr. Else and I played racquetball, went to the Other Place for potato soup, ate Godfather's pizza, drove his red convertible, and had many conversations about leadership. We talked a lot about leading courageously with integrity. He began conversations with comments like, "You are an excellent servant leader, so you probably already know..." or "When you are leading a school, you will do an awesome job of ..." He had an uncanny way of influencing others by building them up with words and with actions. He also knew which questions to ask in order to promote my thinking differently about leadership and about serving others. He always had time for me, cared about me on a personal level and believed in my future as a leader.

During my senior year of college I traveled with Dr. Else to Des Moines, Iowa, to assist him with a school finance conference for school administrators. As I began to talk with other leaders at the conference about Dr. Else, I quickly realized many educators there also recognized Dr. Else as a mentor-leader for themselves. Dungy and Whitaker (2010) claimed the primary focus of mentor-leadership is to shape the lives of people

around them as they lead, guide, inspire, and encourage those people. I remember thinking, “How can one person have so much genuine influence with so many people?” I also remember immature feelings of jealousy because literally dozens of people would comment that Dr. Else was their number one educational mentor. The more time I spent with Dr. Else, the more I realized I wanted to emulate him.

Fortunately for my wife and me, we began spending more time with Dr. Else and his wife Barb. Barb is an amazing woman who made an immediate connection with Nicole. We spent many evenings with Dr. Else and Barb at their home. Our time was filled with eating great food, drinking Coca-Cola from their refurbished Coke cooler, playing pool or Ping-Pong, and getting to know each other through deep, personal conversations. My respect for Dr. Else deepened as we spent time together. Early in our relationship I decided that one way to show my respect would be to address him as “Dr. Else” instead of as “Dave.”

Throughout my visits often I noticed near the piano a new set of fresh flowers from a flower shop. Whenever I questioned Barb about the flowers, she would dismiss the conversation by saying something like, “Oh Dave. He’s just so nice.” It became evident that one of the ways Dr. Else showed his love for his wife was by bringing flowers. This made an impact on me because this was the first time I had witnessed the demonstration of this deep level of love in a relationship. This was new for me because I could not remember observing the display of this type of love between my father and mother.

During my junior year of college I had an experience that reaffirmed my observation of Dr. Else's love for his wife. The professors in the Education Department at UNI do a great job of getting pre-service teachers into area schools. During an experience 15 miles away from Cedar Falls at Dike Elementary in a sixth grade classroom I helped a few teachers make coffee in the teachers' lounge. Three female teachers were also in the lounge when I overheard a story that changed my life. The conversation began when one of the teachers asked, "Do you know Dr. Dave Else from UNI?" Another teacher responded, "Yeah. He is that professor who is still in love with his wife!" The third teacher paused for a moment and replied, "Oh, I know that couple. The husband holds doors open for her." The first teacher followed up with, "Yep. It's amazing how they are still in love. I wish I had that in my marriage." The conversation ended with the second teacher saying, "Yeah, me too." I wiped the tears out of my eyes as I finished making the coffee. How could the love of two people make an impact on others who live 15 miles away? Was it true that Dr. Else's influence spilled over to people who only knew him by the way he treated his wife? What do people say about how I treat Nicole?

As our college years ended, a high level of pressure to find a teaching position settled in. I tried to keep my options open regarding my area of interest and grade level. I simply wanted a teaching job, and it would be icing on the cake for my wife to find a teaching position in a nearby location. During nights and weekends we applied to all open positions between grades three and 12 for me and between preschool and grade three for my wife. Dr. Else requested that I keep him informed of the positions I applied for so he could personally recommend me to the administrators he knew at those schools.

A couple years before applying for teaching positions, Nicole and I had made a list of our top three choices for teaching locations. The list included Pella, Waukee and Cedar Rapids. In late January of 2007, an ad in the paper showed four open teaching positions at Pella Community Schools. I quickly completed an application for my wife and me and mailed them at the post office. It is common knowledge that Pella has high academic standards and achievements. My wife and I also thought Pella seemed like a perfect fit because it reminded us of home. I recall thinking, “Yeah, right,” in a sarcastic tone as I dropped the applications in the mailbox.

During an office visit with Dr. Else a week later he asked to which schools Nicole and I had applied. I replied, “Pella has some openings, but they probably have over 1,000 applicants.” In this situation, Dr. Else was what Stanley and Clinton (1993) consider a sponsor for my wife and me when he responded with, “Well, I know some of the administrators in Pella, so why don’t you wait right here while I give them a call.” Within two days I had received a call from the principal at Pella Community Schools asking if I would be willing to drive down for an interview. Two weeks later my wife earned an interview, and we both accepted teaching positions at Pella Community Schools thanks to Dr. Else’s willingness to sponsor us by committing his reputation to our job search.

Pella, Iowa: Ages 22 – 30, Mentors 6, 7, 8, 9 and 10

Our transition to Pella Community Schools was smooth, and my wife and I quickly labeled Pella as “home away from home.” Pella, Hull and Rock Valley share a similar Dutch heritage filled with integration of faith in the workplace, an intense commitment to educational excellence and a host of unwritten rules such as resting on the

Sabbath instead of mowing one's lawn - all constructs and values with which we were both familiar and comfortable. My wife and I began worshiping at many local churches with the goal of finding a home church. Third Reformed Church in Pella fulfilled our spiritual needs. Life was good for us. My wife and I were healthy and were happy with a wonderful place to worship and a great opportunity to serve in an excellent school.

Mr. Mark Wittmer, superintendent of Pella Community Schools, led the first day of orientation for new teachers. Mr. Wittmer quickly informed us he preferred to be called by his first name, Mark. He also articulated a passion for serving in his role as the lead administrator for an educational system with high expectations of excellence at all levels. He talked about his role as being a servant and loving others more than himself or the school.

I felt an immediate connection to Mark because of his intense work ethic and his passion to fulfill the mission of Pella Community Schools. He truly believed in "maximizing life's opportunities for all children." As I considered Mark's intense work ethic and passion, I realized some aspects of his personality were reminiscent of my father.

My father had developed my previous thoughts about work during the first 18 years of my life. I viewed work as a way to get ahead in life by becoming more independent. It was clear that Mark's view of work was about passion and about serving others. I developed a level of cognitive dissonance because I liked Mark's perspective, yet this type of thinking was a paradigm shift from everything I knew from my first mentor, my father. Mark's attitude towards work seemed paradoxical. Do leaders really

need to think of themselves as servants? Wouldn't others consider such leaders weak or unable to make decisions? Is my goal to be as independent as possible, disconnected from my core beliefs? Did I overlook the fact that my father was also servant hearted in a different manner?

My first year as a full time third grade teacher was very rewarding. I loved spending eight hours a day with 24 eight-year olds, especially relishing the moments when students realized they understood a concept or an idea. I also served as the head junior varsity girls' basketball coach and the assistant varsity girls' basketball coach. I was able to develop great relationships with my fellow coaches, and I loved teaching the game of basketball to a group of high school student-athletes.

After only one season, however, I realized a coaching career was not for me. After spending many evenings away from my wife that year, I could not envision spending that much time away from my family if God ever blessed us with children. After contemplating my conversations with Dr. Else about leading a school, I decided to discontinue coaching and to pursue a master's degree in educational leadership. I knew this route included a difficult conversation with Mark because I knew part of the reason I had been hired at Pella Community Schools was to fill a coaching void. I valued Mark's input and perception, so it was difficult to tell him I wanted to discontinue coaching in order to further my education.

Mark's initial reaction was a phrase that still haunts me today. "David, you know we do not hire coaches who quit after only one year of coaching." This hit me like a ton of bricks and hurt badly because someone I respected had called me a quitter. I felt a

blow to my pride because I had always considered myself a hard worker. I knew I needed to better explain my decision to Mark, yet it hurt on a deep level to know I had disappointed one of my mentors.

A couple months later an opportunity presented itself to revisit this conversation with Mark. When I explained that I thought God had blessed me with gifts in educational leadership instead of coaching, he affirmed my calling towards educational leadership. A rush of relief ensued as I believe Mark was able to put my personal calling ahead of what was best for the school he led. Mark was a true servant leader in this situation providing a great life lesson for me. My relationship with Mark shifted, and he became the sixth major mentor in my life. He began to invest in my educational leadership capacity when he invited me to teacher interviews and discussed servant leadership theories with me (Stanley & Clinton, 1993). Mark's coaching relationship continued through pursuit of my preschool through 12th grade superintendent license at UNI. Dr. Else assigned Mark as my lead mentor for the program just five years later.

During my teaching days at Pella Community Schools, I wanted to earn extra money in the summer and began umpiring high school baseball games for a wage of approximately 100 dollars an evening. If one is willing to work hard on the fundamentals of umpiring, it is easy to move up the ranks in the umpiring world in Iowa. Within two summers I was umpiring many high school games at the largest schools in Iowa. I enjoyed the mental discipline of umpiring, and the income was excellent. Our umpiring crew needed an extra person, so our crew chief asked everyone in our crew to keep our eyes open for good candidates. While coaching a summer basketball game in Pella I

began a short conversation with one of the officials, Darryl De Ruiter. Darryl had just moved from Sioux Center, Iowa, to Pella, Iowa. He had been a professor at Dordt College but had recently moved to Pella to serve as the new high school principal at Pella Christian High School. I immediately connected with him because I also wanted to serve as an educational leader. Even though our initial conversation was short, Darryl soon joined our umpiring crew.

The next two years of my teaching career included weekend classes at Drake University. Within these two years I completed the required courses in educational leadership and was searching for a principal position. My wife and I felt as though opportunities were opening at two places in eastern Iowa, so we were confident a move was in our future.

While traveling with my new umpiring partner Darryl De Ruiter he informed me that Pella Christian Grade School (PCGS) was searching for a new principal. Darryl was the principal of Pella Christian High School and had three children who attended PCGS. I knew little about Christian education and had a negative perception of private schools after growing up in a small rural community. My perception was that public and private school families divided the town. I shared with Darryl my belief that Christian schools sheltered children from the real world by creating a schooling atmosphere that did not parallel reality. I also shared that I perceived parents who sent their children to Christian school as people who considered themselves of higher rank than others. Darryl countered with examples of his school's intentionally helping children understand how to develop a Christian worldview. He also explained how the intense family atmosphere at his school

was a source of support for his wife and his children. As I asked more questions, I wondered if I could possibly land an interview at PCGS that would prepare me for the interviews I had lined up in other communities. I accepted an interview, and Darryl provided intensive mentoring by coaching me for the interview with PCGS. Darryl became the seventh major mentor of my life.

I eagerly anticipated the interview, yet everyone knew I had three glaring red flags which would prevent PCGS from offering me a contract: I had no experience in Christian education; I was young with no experience as a principal; and I attended a church which was not part of the Christian Reformed denomination. The Christian Reformed Church and the Reformed Church of America had split years ago because of two differing views: music in worship and Christian education. PCGS teaches from a Reformed perspective, yet many Christian school supporters believe only Christian Reformed churches truly support Christian education. I had a stellar interviewing experience, and I was confident the Lord was opening a door for me to serve at PCGS. After discussing my interviewing experience with my father, mother, wife, Cory, Dr. Else, Mark and Darryl, I accepted the position as principal/superintendent at PCGS.

The pastor at Third Reformed Church, Pastor Kevin Korver, called my home phone within days of the announcement that I would be the next principal/superintendent at PCGS. He asked me to meet with him in his office. I was excited for this opportunity because I had an incredible amount of respect for Kevin. Kevin is a well-respected pastor throughout the community, and I shared this deep admiration because Kevin has a passion for Jesus Christ. During our meeting he explained our church wanted to support

me throughout my service at PCGS and to offer an opportunity to bring accountability to my spiritual health. “Accountability is a way for us to check up on each other so that we stay on a safe path and remain responsible for our actions” (Kreider, 2008, p. 136). He offered to pay for counseling support as long as I served as the principal of PCGS. He explained he wanted me to see Mr. Matthew Burch, who was the same leadership coach he had seen for years. I knew Kevin’s support was genuine, and I intended to call Matthew within minutes of the conclusion of my meeting with him. After my meeting with Kevin hours went by without my calling Matthew. Days and weeks went by which led to a couple months without a simple phone call to Matthew.

During this time the “Dutch front” swelled within me, and I kept convincing myself I would not need a leadership coach. I kept telling myself only people with real problems like alcoholism or domestic abuse went to talk to someone about their problems. Upon reflection, it is my belief that some sort of spiritual warfare was taking place within me keeping me from developing a deep relationship with another mentor. After a couple months of thinking about calling Matthew approximately 10 times a day, I finally made the call to begin seeing him on a bi-weekly basis. Since a mentor’s expertise is at least as important as his or her availability, we chose to meet every two weeks (Stanley & Clinton, 1993).

Matthew quickly created an atmosphere of trust and of respect in which I could talk about anything that was going on in my life. Some days I would share some of my difficulties with relationships or situations at school. Other days involved a healthy dose of spiritual development (Stanley & Clinton, 1993), and still other days included time for

me to vent about the negativity that stemmed from being a leader. As the negativity from people and situations welled within me, I needed to release it in a positive way. I also needed to debrief with Matthew regarding my parents' relationship because my mother moved to a different location from my father during this time. My parents needed a physical separation. Stanley and Clinton (1993) affirmed the aspects of Matthew's bi-weekly discipling role in my life: "Listening, affirming, suggesting, sharing experiences, and praying together are invaluable contributions that give a young mentoree confidence, perspective, and practical help" (p. 25).

I quickly realized that this was a time for me to build my foundation in Jesus Christ as a servant-leader. Matthew was able to help me assess my own development, point out strengths and weaknesses, provide perspective on situations and provide accountability for spiritual maturity (Stanley & Clinton, 1993). As I reflected upon the themes of questions he asked, I realized I had tapped into the leadership principles from a secular point of view for the first 25 years of my life (Anderson & Reese, 1999). It was time to apply the advice of my mother to my leadership style by "Setting my eyes on things above, not on earthly things." Matthew became the eighth major mentor of my life.

Halfway through my first year of service at PCGS, Nicole and I found out we were expecting our first child. We were excited, scared and anxious, yet we felt incredibly fortunate to know God was blessing us with a baby. One of Nicole's most important items from her agenda was to purchase a book with over 100,000 baby names. We spent hours reading potential names working together to develop a list of five boys' names and of five girls' names. After the ultrasound provided evidence of a boy, a feeling

of awe and wonder came over me. I was not in a dream. Nicole and I were really going to have a child! We scratched the girls' names and narrowed in on the boys' names. We asked for input from some of our mentors, specifically Dr. Else and Darryl. Dr. Else gave support for a couple names so we took the final two names to Darryl. He looked up the meanings of both names which helped us make the final decision to name our son Roan. Roan's name means "to run" which immediately reminded Nicole and me of a video we had recently watched. Ray Vander Laan, the teacher in the video, is a high school teacher who leads trips to Israel. He is best known for his role in Focus on the Family for selling over 30,000,000 videos about his trips. Our favorite video included Ray Vander Laan's challenging the audience to run with the passion of Elijah. This was our prayer for our son so the name was a perfect fit. On October 8, 2008, Nicole gave birth to a healthy baby boy named Roan. I knew it was my responsibility as a father to deliberately decide to get involved in Roan's life, and I could not wait to begin mentoring him (Dungy & Whitaker, 2010).

Leadership throughout my first year at PCGS was not easy. Oftentimes I felt drained emotionally, physically, intellectually and spiritually. The previous administrator at PCGS had been excellent, yet he had set up the system to rely heavily on the principal. For example, the principal was also the superintendent of over 100 employees and over 450 students as well as reporting to 13 board members. The principal was responsible for setting agendas for committees and leading eight committee meetings throughout each month. The principal also made school cancellations for inclement weather, handled all discipline, and attended sporting/musical events throughout the year.

My first year involved three or four school meetings/events each week throughout the year. It helped to talk to Matthew about these unrealistic expectations, yet I needed to connect with other leaders who understood how to lead under pressure. Stanley and Clinton (1993) affirmed my feelings when they wrote, “Mentoring can reduce the probability of leadership failure, provide needed accountability, and empower a responsive leader” (p.12).

One of our 13 board members, Mr. Brad Jungling, captured my interest. He was a well-respected leader in the community and served as the Director of Operations at Pella Windows. He was intense, wise and competitive. I did not know Brad well, yet I felt an immediate connection. After a committee meeting during my first year I remember saying to Brad, “I have a good feeling I am going to learn a lot from you.” He thanked me for my comment, yet I do not know if he knew how serious I was about my connection with him. Dr. Bobby Clinton described a similar experience from his life when he wrote, “From a distance I had been attracted to Harold. He was serious about following Christ, and I sensed he knew some things that could help me” (Stanley & Clinton, 1993, p. 25).

Even though the year continued to bring difficult situations at school, I felt complete support from our school board. I was in the midst of a student suspension/expulsion, disgruntled parents, difficult personnel issues and an intense workload. Because our school board is large, the five elected officers of our school board meet once a month to form our Executive Committee. PCGS board members elected Brad to our Executive Committee during the first year of his three-year term as a board

member. This enabled him to be aware of all the negative situations at PCGS. It surprised me to learn how much he valued transparency at the same time that I was fighting the “Dutch front” within me that urged me to gloss over negative situations and present a perfect school. I watched how Brad consistently engaged himself during meetings as he leaned slightly forward in his chair and listened while he made eye contact. His questions always cut to the heart of the issue at hand and forced others to consider all aspects before making school-wide decisions.

PCGS school board members elected Brad as the school board president during his third year on the school board. We began meeting on a monthly basis to discuss current situations and to prepare for school board meetings. These meetings led to intense, in-depth discussions and book studies about servant-hearted leadership. Brad’s ability to be a leadership coach led us to study two books written by Jim Hunter: *The Servant* (1998) and *The World’s Most Powerful Leadership Principle: How to Become a Servant Leader* (2004). One of the principles of servant leadership we discussed - being more interested than interesting - made a tremendous impact on how I led. Brad knew I struggled with pride so this was a paradigm shift for how I viewed and served others. Since Brad’s mentorship was highly personalized, he was able to really develop me as a leader (Pue, 2005). Brad became the ninth major mentor of my life.

In June 2010 I experienced an incredible trip to Israel with Ray Vander Laan on a tour entitled “Walk as Jesus Walked.” Ray led a group of 55 adults for 14 days on an intense hiking trip where we covered over 100 miles of Israeli terrain. Within hours of landing in Tel Aviv our group was in Tel Gezer, where we learned about the concept of

standing stones. Thousands of years ago, Israelites set up large standing stones whenever they wanted to ensure oral tradition would pass stories down throughout the generations. For example a young child may walk over the hill and ask his or her father why there were large stones standing straight up. Ray challenged us to be living standing stones and fulfill the very words of God:

You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.
(Matthew 5:14-16 New International Version)

My thoughts immediately took me back to Dike Elementary when Dr. Else's actions towards his wife were a conversation starter for three teachers in the teachers' lounge. Dr. Else was a standing stone based on the way he treated his wife.

My seat partner on the bus in Israel was a gentleman from North Carolina, Rob Katner. Ray continued to teach how Jews viewed mentoring, and I discussed these ideas with Rob on the bus. I listened to Rob's personal story of mentors in his life, and it shocked me to learn Rob's story. Rob (Katner, personal communication, June 6, 2010) stated, "Nobody has ever disciplined me. Nobody has ever taken the time to walk with me and challenge me to be a faithful man." This brought a cloud of tremendous sadness over me as I asked myself, "Why didn't anyone take the time to disciple Rob? How many other great men and women have never been disciplined?"

Darryl De Ruiter was also on the trip to Israel. We shared an intimate moment at En Gedi when we learned how En Gedi was an oasis on the edge of the Judean Desert. Ray challenged us to be a figurative oasis for others when they are going through a

figurative desert. Darryl and I shared similar roles because we were both principal/superintendents of a Christian school. We found each other immediately after Ray's lesson and verbally shared with each other that we loved each other. This was the first time I had told one of my mentors other than my parents that I loved him or her.

My time spent with Ray was a privilege, and he promised to help me with my dissertation process. He encouraged me to complete my dissertation on the mentoring/discipling continuum and helped me begin processing the framework of my dissertation. Ray is an outstanding teacher-mentor because of his ability to both impart knowledge about Israel and to motivate mentorees to use this information to further God's kingdom (Stanley & Clinton, 1993). Ray mentored me without ever establishing a deep personal relationship, yet he became the tenth mentor of my life.

A few weeks after I returned from Israel in the summer of 2010, I attended a class at UNI with Dr. Else as my professor. I was still in the midst of classes to become a superintendent. As I listened to a discussion during break, five of the six people in the group agreed Dr. Else was the best teacher in all of their years of education. After class I had an opportunity to meet with Dr. Else about the early stages of my dissertation. He agreed to be my chairperson, and he listened to the ideas I had recently established after discussions with Ray. This opened the door for me to share the standing stone analogy with Dr. Else, thus deepening our relationship to a discipling relationship. Our conversation concluded when I shared, "You know I love you, right?" Dr. Else replied, "I love you like my son."

On September 8, 2011, I received a call at 8:53 a.m. from my father's cell phone. When I answered the phone, I could hear my cousin Marty crying when she whispered, "I am so sorry to tell you your dad passed away this morning." She went on to explain my father, age 53, had not shown up for work that morning. Marty noticed his pickup was still in the garage so she quickly asked her mother to walk through the house with her. My father was lying in his bed and had stopped breathing due to a massive heart attack in the middle of the night. My hands went numb, and I let out a verbal cry as I opened my door to tell the secretaries at our school, "I think my dad just passed away." Emotional wailing and school personnel trying to comfort me followed this devastating news. I loved my father, and it was a tremendous shock to learn he had passed away. Within a few minutes my phone rang, and our administrative assistant told me that she had called Dr. Else, and he was on the line. Dr. Else simply listened as I told him the news that caused the digits of my fingers to straighten to a point where I could no longer bend any of them. Our administrative assistant knew how much I looked up to Dr. Else, and I am forever grateful to her for knowing I would need him during this time. Our administrative assistant also called Nicole's principal, and my wife left her classroom to come to PCGS without knowledge of what had happened. As soon as my wife arrived, school personnel scattered to give us privacy. I told her my dad had passed away, and through tears she whispered, "I'm so sorry, David."

Within a few seconds my door opened abruptly as Darryl entered the room without knocking. He grabbed my wrists and gave me one of the tightest hugs of my life. Darryl did not know my dad well, yet he knew he was welcome to share my grief even while I

was processing this news for the first time with my wife. Stanley and Clinton (1993) stated, “Many fear the transparency in a mentor or peer relationship and feel that their vulnerability could be used against them or is a sign of weakness” (p.20). Darryl was in my inner circle and knew the figurative door of the most broken moment of my life was open to him. I reflected on this moment a few weeks later with Dave Koetje, president of Christian Schools International. Dave commented,

Your relationship with Darryl is probably about as close as we can get to the discipleship model. Darryl felt free to walk in no matter what was going to happen because he knew you would receive him well. Darryl feels privileged to enter your space at your most vulnerable moments. (Koetje, personal communication, October 21, 2010)

After Darryl left, I needed to call my mother because I wanted to make sure she was aware of the news. Even though they had had a strained marriage, my mother was sad and knew her children needed her. Within an hour Matthew called my cell phone to express his sympathy as the news reached him in his office.

My wife, Roan and I traveled five hours across Iowa to my hometown of Hull. Nicole was wonderful, and she did everything she could to support me. She knew I needed someone to listen, to take care of our son and to remove all barriers so I could help my family make plans for the ensuing days. As we drove towards my father’s house in Hull, family and friends were beginning to gather at the house. I remember feeling a rollercoaster of emotions and wanted to be near people one minute, and then wanted to be alone the next. It was no surprise Cory drove from the neighboring community to express his sympathy that evening. Even though I had not talked to him for months, I knew I could be completely honest with him and remember saying, “I am so, so sad right now.”

We discussed our shared experience almost 14 years earlier when we learned Mitchel had passed away. Once again, Cory was there for me when I needed him most.

I took an entire week off school in order to prepare for my father's funeral and to begin getting his estate in order. Within a few days I was ready to get back to Pella because I needed a different location to continue with the grieving process. I scheduled extra sessions with Matthew and was able to meet with him for many hours in the first two days back in Pella. I also drove to the administration office at Pella Community Schools in order to spend time with Mark. Mark greeted me with a big, long hug that told me his heart hurt because of my loss. Mark was also there for me when I needed him most.

I spent a lot of time with Darryl throughout the next year. He consistently checked in to see how I was doing spiritually, emotionally and physically. He sent encouraging emails, called on a daily basis and invited me to meals. During this time Darryl's best friend/brother-in-law received a diagnosis of terminal pancreatic cancer. We were able to support each other as we shared deep conversations and listened to each other's feelings. Essentially, both of our grieving processes began within a few weeks, yet my loss was sudden, and his loss was gradual. Darryl's brother-in-law passed away nine months later, and our relationship only deepened through this shared experience. As we spent more time together during the healing process, we had deeper conversations about many aspects of our life and mutually agreed to hold each other accountable for the sins that so easily entangled us.

The good news is that my story of people mentoring me is not finished because it continues to the present day. As an act of celebration of the mentors in my life I have filled an entire wall in my basement with 10 framed pictures of mentors who have changed the direction of my life. I framed pictures of my father, my mother, my wife, Cory, Dr. Else, Mark, Darryl, Matthew, Brad and Ray. As I reflected on the pictures of the mentors on my wall and the untold stories of mentors not on my wall, I realized these relationships have influenced every aspect of my life including my faith, the way I have treated my family, my leadership style, my career path and the way I have led and have served others.

I drew many conclusions as I reflected on my relationships with my mentors. First, it surprised me to learn I had discussed the most vulnerable aspect of my life - my faith - with each mentor. Each mentor had also discussed his or her faith with me. I also realized each mentor loves me very much. They care about me on so many levels, including how I am doing spiritually, socially, emotionally, physically and intellectually. I am attracted to my mentors and desire to emulate them in many ways.

As I reread my autoethnography, it was stunning to connect how mentors made a significant impact on my life at the same time I experienced pivotal moments in my life. In fact, mentors made the most significant impact on my life while I experienced the most significant life-changing events. This conclusion provides evidence of Stanley and Clinton's (1991) theory that claimed "Mentoring is a relational process in which someone who knows something, the mentor, transfers that something to someone else, the mentoree, at a sensitive time so that it impacts development" (p.2-4). Another interesting

conclusion was the length of my relationship with the 10 mentors on my mentoring wall. I only experienced 14 days with Ray but knew my mother for over 30 years, which reinforced Stanley and Clinton's (1993) idea that intensity of relationship is more influential than the amount of time of the relationship. In conclusion, the stimulators of my mentoring relationships were shared common values and beliefs, love, attraction and shared experiences during pivotal life events.

Stanley and Clinton's (1993) research led them to conclude there are many missed opportunities in mentoring relationships. This forced me to reflect upon the missed or absent opportunities with mentors in my life. Since Dunbar (1992) claimed people can maintain stable social relationships with between 100 and 230 people, I asked myself why I have 10 framed pictures on my wall instead of any number of framed pictures between 100 or 230. I acknowledged I am simply not deeply attracted to everyone with whom I maintain a stable social relationship. Barriers include their perspectives, values, position, career and/or character. Another barrier is the reality that my attitude is not always open to a mentoring relationship. Many times I felt too vulnerable. Understanding the barriers to deepening relationships will be a research question and will add value to my study.

The concept of mentoring in my life continues with ongoing stories of my serving as a mentor, and these stories add value to my research. Serving as a mentor for others has enabled me to understand more fully the theories coming to fruition through my relationships with my mentors. Knowles' theory of adult learning supports how my mentoring relationships with others helped me learn more about my relationships with

my mentors because readiness for learning increases when there is a specific need to know (Baskas, 2011). I love serving as a mentor to Seth, Luke, Ryan, Sebastian and David, and each mentee has a unique story. Seth's parents asked me to continue meeting with Seth after being his homeroom teacher in third and fourth grade. Seth has incredible leadership potential, and I feel privileged I have had opportunities to encourage him on a monthly basis throughout the past six years. Serving as Seth's mentor has helped me understand the concept of accountability as we constantly provide each other with specific examples of how we have developed as leaders. Stanley and Clinton (1993) affirmed this lesson with, "Mutual responsibility for one another in the mentoring process ensures progress" (p.43). Luke was interested in lessons from Israel, and we have met once a month to delve deeply into the Biblical lessons I learned from Ray. Serving as a mentor for Luke has helped me see how the attitude of a mentoree has led to incredible instances of living out examples of lessons from Israel. Stanley and Clinton (1993) affirmed this lesson with, "Attitude is crucial for the mentoree. A responsive, receiving spirit on the part of the mentoree and attentiveness on the part of the mentor directly speed up and enhance the empowerment" (p.43). Our guidance counselor at PCGS Sheryl Hanthorn asked me if I would consider meeting with Ryan. Ryan's father had left his mother when Ryan was young, and Sheryl asked me to be a good role model for him. Serving as a mentor for Ryan has helped me see the attraction of a mentoree from the perspective of a mentor. Stanley and Clinton affirmed this lesson with, "The mentoree is drawn to the mentor for various reasons: perspective, certain skills, experience, values and commitments modeled, perceived wisdom, position, character, knowledge, and

influence” (p.43). Sebastian has also expressed an interest in learning more about the faith lessons from my trip to Israel. We have met once a month to discuss how God is working in our lives. Within minutes of praying for additional opportunities to share lessons from Israel with more people, David’s mother commented to me that her son was fascinated with Israel. I have met with David once a month to discuss Israel and the Bible. Serving as a mentor for David has helped me understand how mentors can become attracted to mentees. Stanley and Clinton (1993) affirmed this lesson with, “The mentor is attracted to the mentoree’s attitude” (p.43). These mentoring experiences continue to fulfill me and help me understand exactly what I want to learn about intensive mentoring relationships.

I hope readers of my autoethnography can relate to some of my experiences with intensive mentoring. I also hope readers now have an enhanced realization that details of their mentors’ lives all connect organically, personally and specifically (Anderson & Reese, 1999). I believe God brings people into our lives to sharpen us and make timely contributions whether it is a word of counsel, an insight, a question or encouragement (Stanley & Clinton, 1993).

“As iron sharpens iron, so one man sharpens another” (Proverbs 27:17, New International Version).

Purpose of the Study

Autoethnographical research provides deeper understanding to the body of knowledge and provides real life examples of literature and research. The goal of my qualitative research will be to provide an opportunity for the reader to connect to my

story and the stories of my mentors to draw conclusions for themselves on pieces of the research that will apply to his or her life. To this end, this study will bring clarity to the stimulators and barriers to intensive mentoring relationships.

Statement of the Problem

After reviewing data from over 600 case studies of mentoring, Stanley and Clinton (1993) concluded many people long for intensive mentoring relationships yet miss out on opportunities because they simply do not understand the true nature of mentoring. The stories of my intensive mentors and their mentors will bring greater clarity, depth, breadth, and an applied perspective to intensive mentors on Stanley and Clinton's mentorship continuum.

Operational Definitions

Mentor: "Mentoring is a relational experience through which a mentor, who knows or has experienced something, transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree, at an appropriate time and manner, so that it facilitates development or empowerment" (Stanley & Clinton, 1993, p. 40).

Coach: "A Coach provides motivation and imparts skills and application to meet a task or challenge" (Stanley & Clinton, 1993, p.73).

Spiritual Guide: "A Spiritual Guide facilitates spiritual development and maturity at certain critical junctures in a disciple's life" (Stanley & Clinton, 1993, p.65).

Discipler: “A Discipler teaches and enables a mentoree in the basics of following Jesus Christ” (Stanley & Clinton, 1993, p. 51).

Intensive Mentor: “Coach, Spiritual Guide or Discipler” (Stanley & Clinton, 1993, p. 41).

Research Questions

My autoethnography led me to four research questions.

1. Based on the stories of two coaches in my life and the story of one coach of my coaches, what are the stimulators and barriers to coaching relationships?
2. Based on the stories of two spiritual guides in my life and the story of one spiritual guide of my spiritual guides, what are the stimulators and barriers to spiritual guiding relationships?
3. Based on the stories of two disciplers in my life and the story of one discipler of my disciplers, what are the stimulators and barriers to discipling relationships?
4. Based on the stories of three coaches, three spiritual guides and three disciplers, what prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

Explanation of the Research Questions

While discussing my passion of mentoring with the keynote speaker of our school’s in-service on October 8, 2010, Dr. Kara Powell recommended I read *Connecting: the mentoring relationships you need to succeed in life* by Paul D. Stanley and J. Robert Clinton. Dr. Powell commented, “Everyone knows these two men are the leading experts on mentoring.” Within a week the book was in my hands and by the

weekend, I had read the book...twice. I was fascinated with the mentoring continuum because of its accuracy and application to my life. I began to ask, “Do I have a discipler in my life? Is it a goal for everyone to move towards a discipling relationship? Is it important to have someone at each level on the mentoring continuum?”

I needed to reflect on my life experiences with mentors. The best approach was an autoethnography because this type of data is “research, writing, and methods that connect the autobiographical and personal to the cultural and social. This form usually features concrete action, emotion, embodiment, self-consciousness, and introspection” (Ellis, 2004, p. xix). My autoethnography shed light on how mentors influenced my life and revealed theories, including Goodwin’s (1985) expectation principle and Stanley and Clinton’s (1991, 1993) theories of mentoring.

I also wanted to know what caused a mentor to be a coach and not a spiritual guide or a discipler. This also begged the question of what causes a spiritual guide not to be a coach or a discipler and what causes a discipler not to be a coach or a spiritual guide. Do relationships on the mentoring continuum follow a linear path towards discipling relationships?

Limitations

The stories of my intensive mentors and their mentors will bring greater clarity, depth, breadth and an applied perspective to intensive mentors on Stanley’s and Clinton’s mentorship continuum. The research also provides a richer and a deeper understanding of mentoring theory, provides a further understanding of the body of knowledge and provides real life examples of literature and research. If other researchers follow the

process of writing an autoethnography of the mentors in their lives, they would learn more about themselves. However, readers cannot make generalizations of multiple coaching, spiritual guiding and discipling relationships throughout the world based on conclusions from nine interviews of my mentors and their mentors. My mentors and their mentors will only be able to provide perceptions and experiences from their point of view. Other coaches, spiritual guides and disciplers may have completely different perceptions and experiences.

Organization of the Study

This study will include five chapters. Chapter 1 consists of an autoethnography, a purpose of the study, a statement of the problem, operational definitions, research questions, limitations, a methodology and an organization of the study.

Chapter 2 will include a review of literature from leading experts. I will focus on reviewing literature of stimulators and of barriers to coaching, spiritual guiding and discipling relationships.

Chapter 3 will explain the methodology of qualitative research and will include an introduction, a statement of the problem, research questions, criterion for research participants, selection of participants, a data collection, grand tour interview questions and a data analysis. I will conduct a two-pronged research method in order to study the stories of mentors of my life and their mentors. The first segment of my research was an autoethnography. The second segment of my research will include interviews.

Chapter 4 will be the research questions and the findings of nine interviews.

Chapter 5 will include a summary, conclusions, reflections and recommendations for future study.

Since autoethnographical research provides deeper understanding to the body of knowledge and provides real life examples of literature and research, this dissertation is applicable to anyone who is a mentor or mentee to another person. Readers will have an opportunity to connect to my story and the stories of my mentors to draw conclusions for themselves on pieces of the research that apply to his or her life.

CHAPTER 2

REVIEW OF RELATED LITERATURE

Introduction

On October 21, 2011, a Google search of the word *mentoring* produced “about 27,300,000” results on the Internet. The number of mentoring resources on the Internet is staggering especially since psychologists have only labeled people as mentors a generation ago (Zachary, 2000). There is also a plethora of mentoring information in books, magazines, journal articles and handbooks. Everyone around us, including family, friends and coworkers has some sort of experience with mentoring. In fact, countless people throughout the world have a mentor and/or serve as a mentor to someone. This research is significant because it has implications for anyone who serves as a mentor or is a mentee of another person.

The goal of my qualitative research will be to provide an opportunity for the readers to connect to my story and to the stories of my mentors in order to draw conclusions for themselves concerning pieces of the research that will be applicable to their lives. To this end, this study will bring clarity to the stimulators of and to the barriers to intensive mentoring relationships including coaching, spiritual guiding and discipling relationships.

The literature review in Chapter 2 regarding coaching, spiritual guiding and discipling relationships includes faith-based Christian examples, yet it is important the reader understands none of the relationships is dependent upon a basis of Christian faith. For example, a coaching relationship can simply be a relationship between a basketball

coach and a basketball player. An example of a spiritual guiding relationship could be a Zen master helping a mentoree develop inner peace. An example of a discipling relationship could be a locksmith who is training an apprentice. All of these examples could have a basis of Christian faith, yet such a basis is not required. Hendricks and Hendricks (1995) agreed with the concept that intensive mentoring relationships do not need to have a Christian faith basis when they wrote, “Discipleship, as we know it today, tends to narrow its focus to the spiritual dimension. Ideally, it should touch on every area of life – our personal life and lifestyle, our work, our relationships” (p. 182).

Understanding that mentors and mentorees both benefit from intensive mentoring relationships is important. Based on a biography of the coaches, spiritual guides and disciplers of Mahatma Gandhi’s life, Weber (2004) determined the intense mentoring relationships of Gandhi’s life had an impact on Gandhi and his mentorees.

In relationships sometimes it is difficult to determine who influences whom – even if one partner is clearly the senior one. Relationships, if they are not totally one-sided (and possibly even then), are dialectical. The more influenced party, if in a direct relationship with the object of influence, can still affect the more influencing one – and, even if the dominant party is or becomes a world figure, the flowing back of influence can have profound significance. (p. 9)

For example, a discipler teaches the one he or she is discipling but also learns from this person (Bennett & Purvis, 2003). Since it is sometimes difficult to determine who influences whom, this study will include literature from the perspective of both mentorees and mentors.

Chapter 2 is a review of literature regarding the following four research questions in this study:

1. Based on the stories of two coaches in my life and the story of one coach of my coaches, what are the stimulators of and the barriers to coaching relationships?
2. Based on the stories of two spiritual guides in my life and the story of one spiritual guide of my spiritual guides, what are the stimulators of and the barriers to spiritual guiding relationships?
3. Based on the stories of two disciplers in my life and the story of one discipler of my disciplers, what are the stimulators of and the barriers to discipling relationships?
4. Based on the stories of three coaches, three spiritual guides and three disciplers, what prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

Chapter 2 has 12 sections. The first section is an introduction to the literature review and an explanation of the organization for this chapter. The second section is a clarification of coaching relationships. The third section is a review of the literature of stimulators of coaching relationships. The fourth section is a review of the literature of barriers to coaching relationships. The fifth section is a clarification of spiritual guiding relationships. The sixth section is a review of the literature of stimulators of spiritual guiding relationships. The seventh section is a review of the literature of barriers to spiritual guiding relationships. The eighth section is a clarification of discipling relationships. The ninth section is a review of the literature of stimulators of discipling relationships. The tenth section is a review of the literature of barriers to discipling

relationships. The eleventh section is a review of literature that answers the question, “Do relationships on the mentoring continuum follow a linear path?” The twelfth section is a conclusion of the literature review.

Clarification of a Coaching Relationship

When people think about coaching relationships, many people make mental connections with prep, college, amateur or professional athletics. While athletics provide many opportunities for coaching/mentoree relationships, this study will define coaching relationships on a broader scale. In fact, Barna’s (2001) survey determined that 82% of research participants stated they had had coaching in professional or job-related skills. 66% had had coaching in personal character traits. 61% had had coaching in relational skills. 50% had had coaching in parenting skills, and 41% had had coaching in personal finances. Coaching relationships apply to all aspects of life.

Kreider (2008) stated, “Coaching is goal-oriented and may focus on almost any area of life, such as business, career, family, health, personal growth, spirituality and financial responsibility” (p. 130). According to Stanley and Clinton (1993), coaches:

1. Impart skills (frequently knowledge is involved also).
2. Impart confidence and understanding in the use of those skills.
3. Motivate people so as to bring out the best in them, usually stretching them beyond what they thought they were capable of.
4. Model the importance of learning the basics of a skill, a process that will prove valuable in all of life.
5. Point the mentorees to other appropriate resources and link them up with them.
6. Observe the mentorees in action.
7. Evaluate the mentorees’ experience and give feedback to enhance self-learning and development. (p. 82)

Many different styles of coaching relationships exist (J. Ehrmann, P. Ehrmann, & Jordan, 2011). Joe Ehrmann, former defensive lineman in the National Football League, played for many coaches in his athletic career. He identified two coaching styles as he reflected upon his relationships with coaches and wrote,

I saw the transactional coaches: the kind of coaches who use players as tools to meet their personal needs for validation, status, and identity. They held their power over us to elicit the response they wanted. I obeyed these coaches out of necessity but I never accepted their belief systems or bought into their programs. Coach first, team second, and player's growth and needs last, if at all, were their modus operandi. I also saw the transformational coaches, who used their coaching platform to impart life-changing messages that I began to understand only decades later. Coach-power, like all forms of power, can be used either for good or bad, for self or for others. Transformational coaches are other-centered. They use their power and platform to nurture and transform players. I followed these coaches because I sensed their authenticity; they have affected me for a lifetime. Players first, team second, coach's needs met by meeting the needs of players. (p. 5-6)

Coaching relationships begin in different ways. However, Stanley and Clinton (1993) stated, "Most coaching relationships are initiated by the mentoree as he becomes aware of his need" (p. 75). The coach can also initiate coaching relationships with mentorees.

Coaches have high expectations for mentorees and foster environments where mentorees have an opportunity to continually improve. The theory behind Bernie Goodwin's (1985) Expectation Principle is that people have a tendency to attempt to live up to the expectations of those they admire. Wooden shared a similar belief about expectations (Wooden & Jamison, 1997). He wrote, "When individuals are sincerely motivated to take up that challenge (reach 100% of one's potential), the results are astonishing" (p. 142).

“Much of coaching involves serving as an informal guide to help your employees (mentorees) learn, grow, and perform” (Brounstein, 2000, p. 114). Dungy and Whitaker (2010) believed coaches should lead, guide, inspire and encourage the lives of mentorees right in front of them. “If you tell someone *good job*, it makes him smile. But if you give a specific description of what you noticed, his eyes lock on to you with great intensity and he really *listens*” (Meyers, 2008, p. 106). Coaches need to know how to encourage mentorees’ development of basic skills one step at a time, which makes coaching relationships similar to apprenticeships. “No coach could teach his players critical life skills until he learned those skills himself” (Ehrmann et al., 2011, p. 7).

Investing in people is an important concept of coaching relationships. Luecke (2004) provided a definition of how coaching relationships invest in mentorees from a business perspective when he wrote, “Coaching is an activity through which managers work with subordinates to foster skill development, impart knowledge, and inculcate values and behaviors that will help them achieve organizational goals and prepare them for more challenging assignments” (p. xi).

Many times there is a conclusion of sorts to coaching relationships. Sometimes the sporting season is over. Sometimes the mentoree feels as though he or she has mastered the task. Sometimes the coach detects success on behalf of the mentoree and chooses to interact with the mentoree on an as-needed basis. In any case the conclusion of the coaching relationship is an opportunity for mentorees to coach others (Stouffer, 2011).

Stimulators of Coaching Relationships

According to literature stimulators of coaching relationships include attraction, being a role model, potential of the mentoree, ability of the coach to motivate a mentoree to improve, accountability, time and love. This section includes an explanation of each stimulator of coaching relationships.

Attraction

The initial stimulator of coaching relationships is attraction between the mentoree and the mentor. “Attraction is crucial to effective coaching. Good coaches have an eye for talent. When they spot good talent they also seek to recruit it” (Stanley & Clinton, 1993, p. 79). Mentorees also have a good eye for talented coaches, and the initial stimulator to these relationships is usually the mentoree’s attraction to coaches who are modeling a desired behavior. However, mentorees can be attracted to any aspect of coaches, and coaches can be attracted to any aspect of mentorees.

Coaches are usually attracted to mentorees with similar personalities, natural abilities and/or spiritual gifts. For example, Wooden stated he was attracted to people with competitive natures because he had a competitive nature (Wooden & Jamison, 1997). The following is an example of Wooden’s attraction to competitive mentorees; “You are in the presence of a true competitor when you observe that he or she is indeed getting the most joy out of the most difficult circumstances. The real competitors love a tough situation” (p. 86).

Mentorees are attracted to coaches with similar personalities, natural abilities and/or spiritual gifts as well. Many times mentorees notice a desired characteristic in a

coach and want to emulate him or her. Hendricks and Hendricks (1995) stated that mentorees need to see the desired characteristics in a coach and to understand that the only person who can help you achieve your goals is a coach who has already developed those capacities for himself or herself. The stronger the attraction to the desired capacities, the more likely the coaching relationship will deepen.

Serving as a Role Model

Serving as a role model for an extended period is a crucial aspect of coaching relationships because it deepens those relationships. “Second to parents, coaches have enormous influence over young people’s lives” (Ehrmann et al., 2011, p. 9). Wooden stated, “Being a role model is the most important form of educating” (Wooden & Jamison, 1997, p. 5). Wooden also believed that the most important ally a role model has is his or her own example of life. Ehrmann supported this concept when he wrote, “If you want to be a better coach, you have to be a better you” (Ehrmann et al., 2011, p. 43). “We are all role models for someone. There is simply no escaping it” (Dungy & Whitaker, 2010, p. 111).

Potential of Mentoree

Another stimulator to a coaching relationship is the coach’s ability to recognize the mentoree’s potential to improve. “The first step in effective coaching is observation. Whether your coaching is done on the spot or at scheduled times and places, you should not do anything until you understand the situation, the person, and the person’s current skills” (Luecke, 2004, p. 8). Cohen (1999) believed coaches are asking themselves two questions when discerning the potential of a mentoree and his or her goals.

1. Do the plans reveal a reasonable correlation between the mentee's intellectual, psychological, and emotional profile and the stated objectives?
2. Has the mentee developed realistic strategies and identified reliable resources to support their attainment? (p. 55)

Coaches understand that their relationships with mentorees are very influential as mentorees improve. Dungy and Whitaker (2010) stated that the most important aspect of coaching is to put other people first. Coaching relationships focus on "building people up, building significance into their lives, and building leaders for the next generation" (Dungy & Whitaker, 2010, p. 9).

Wooden also recognized a mentoree's potential and focused on helping mentorees develop when he made it a point to urge his players to improve a little each day (Wooden & Jamison, 1997). Wooden thought that when players improve a little each day, they become a lot better over time. Coaches strive to ensure empowerment of the mentoree and to continue modeling and encouraging as mentorees improve. Wooden encouraged his players to strive to be the best player they could be and to forget about setting goals based on championships or on achievements.

Ability of the Coach to Motivate a Mentoree to Improve

A common stimulator inferred from many literature sources was the ability of the coach to inspire and/or motivate the mentee to reach his or her potential. "As a coach, leader, and teacher you're trying to bring individuals up to their greatest level of competence" (Wooden & Jamison, 1997, p. 192). Dungy and Whitaker (2010) stated that coaches are able to look past themselves and to identify where mentees need to improve

so they can grow. Coaches need to have a constant, unselfish focus on doing what is best for mentorees.

Sometimes coaches inspire and motivate mentorees by asking them questions to stimulate thinking (Brounstein, 2000). Luecke (2004) provided a sample question that a coach could ask a mentoree: “How do you feel about your current progress” (p. 31)? Inquiry through interrogating engages mentorees and causes coaching relationships to deepen.

Sometimes the focus of a coach needs to include telling a mentoree how he or she can improve. Luecke (2004) recommends a directive approach when the coach is attempting to develop skills, to provide answers or to instruct the mentoree. Coaches need to discern whether an inquiring or a directive approach will best deepen his or her relationship with the mentoree.

Many times the concerted effort of coaches comes in the form of encouragement to develop skills and/or attitudes that will lead the mentoree on a journey towards excellence (Stanley & Clinton, 1993). Ehrmann affirmed the importance of a coach’s leading a mentee to excellence when he wrote, “One of my favorite Wooden quotations is, ‘How you run the race is more important than winning the race!’” (Ehrmann et al., 2011, p. 71). Specific encouragement from the coach regarding the progress of a mentoree is critical to his or her development.

When preparing for a big game, Wooden would motivate his players to prepare well (Wooden & Jamison, 1997). Wooden explained,

I would tell my players, ‘We can’t control what those other fellows do to get ready. We can only control what we do to get ready. So let’s do our very best in

that regard and hope that will be good enough, yes, to outscore them. But let's not worry about that. Instead, let's worry about our own preparation.' (p. 85)

Wooden asked a simple yet pointed question that pinpoints the heart of motivating mentees: "Why is it so hard for so many to realize that winners are usually the ones who work harder, work longer, and as a result, perform better?"

Accountability

Accountability is yet another stimulator of coaching relationships. "No one who isn't held accountable for results will take coaching seriously" (Luecke, 2004, p. 55). Stanley and Clinton (1993) suggested accountability be established at the beginning of a coaching relationship in order to maximize the depth of the relationship. Accountability from the coach with hands-on experiences creates an opportunity for the mentoree to develop skills established by the coach on an ongoing basis.

Two important components of accountability include feedback and evaluation. Wooden held his players accountable for details (Wooden & Jamison, 1997). Wooden wrote,

I believe in the basics: attention to, and perfection of, tiny details that might commonly be overlooked. They may seem trivial, perhaps even laughable to those who don't understand, but they aren't. They are fundamental to your progress in basketball, business and life. They are the difference between champions and near champions. (p. 60)

Wooden continued explaining that he taught his players the seemingly trivial task of how to put on their socks during the first practice of the year. He watched them smooth out any wrinkles in the socks so players could practice and perform without getting blisters on their feet. He believed this level of detailed accountability would deepen his relationships with his players.

Time

Intense, intentional time between a coach and mentoree is a stimulator to coaching relationships. One unique aspect of coaching relationships is that mentorees can be inspired and/or motivated in a short amount of time. Luecke (2004) claimed that coaching relationships usually focus on short-term needs. Coaches work diligently to equip mentorees with the necessary skills to enable mentorees to perform. A coach's time should include asking questions to the mentoree in order to spur learning and growth (Brounstein, 2000). Brounstein believed in passing on life lessons the coach had learned throughout his or her life.

Dungy and Whitaker (2010) additionally affirmed time as a stimulator to coaching relationships when they wrote, "It takes time to build mentoring relationships. It takes time to add value to other people's lives" (p. 14). It is difficult to mentor from a distance; therefore, it is important for coaches to engage the mentoring process by spending quality time in person with the mentoree. Stanley and Clinton (1993) believed that time should also include a high level of intensity between the coach and the mentoree, and this is most effective when coaches and mentorees are in each other's presence.

Safety

A stimulator to relationships between a coach and a mentoree is a safe environment for the mentoree. Coaches need to be secure enough in their inner self in order to foster a safe environment for the mentoree to grow and develop. Dungy and

Whitaker (2010) wrote that coaches “are secure enough in who they are that they are able to invest themselves in helping others grow and develop to their full potential” (p. 74).

It is vitally important that mentorees understand they can openly share their thoughts, feelings and opinions in a safe environment with coaches who have their best interests at heart. Brounstein (2000) stated that mentorees can discern when a coach “cares and is trying to help them resolve a problem rather than blaming, dictating, or ignoring the situation” (p. 281).

Love

Love is an incredible stimulator to coaching relationships. Literature on coaching relationships provides abundant examples of how love deepens coaching relationships. Ehrmann described his love for a coach who had influenced him the most when he wrote, “He touched me emotionally in a way that made me want to imitate him” (Ehrmann et al., 2011, p. 48). Stouffer (2011) offered a quote regarding love from Cade Lambert, the high school football coach at his high school. Stouffer wrote, “Love is the cornerstone (of coaching relationships). To the degree players believe their coaches love them – to that degree will players respond to the coaches’ authority with immediacy, great effort, and smiles on their faces” (p. 31). Wooden affirmed Lambert’s belief when he wrote, “One of the finest things a player could say about me after he left the team was that I cared every bit as much about him as an individual as I cared about him as an athlete” (Wooden & Jamison, 1997, p. 151). Coaches should love and care for all aspects of a mentoree’s life.

Barriers to Coaching Relationships

According to literature barriers to coaching relationships include time, too high or too low expectations, lack of feedback and lack of coaching skills. This section includes an explanation of each barrier to coaching relationships.

Time

According to literature on coaching relationships the number one barrier to coaching relationships is time. Many times coaches have a fear of needing to commit too much time to mentorees (Brounstein, 2000). Since coaches have a finite amount of time, it is important that they use their time well because life is busy and complex. “Most people run out of day long before their to-do list is done” (Maxwell, 2008, p. v). The following is an example of a barrier to coaching relationships from a coach’s perspective.

It wasn’t her fault. It was mine. I thought I was committed. It was only when I tried to schedule time and couldn’t find any of it that I realized mentoring wasn’t enough of a priority for me at this time in my life. (Zachary, 2000)

It is difficult for coaches to commit time to coaching relationships because “there are so many things to occupy our time any day of the year, any hour of any day, and any minute of any hour” (Pue, 2005, p, 37). Many coaches think, “I don’t even have time for an appointment two hours from now, let alone to commit to meet with someone week after week for who knows how long” (Stoddard & Tamasy, 2003, p. 53).

Too High or Too Low Expectations

Sometimes mentorees push away from coaching relationships if expectations from coaches are unrealistically high. If mentorees cannot respond to expectations of coaches, coaches usually push harder until the mentoree responds or discontinues the

coaching relationship. “On the other hand, you may need to raise your expectations. You may be going into the relationship assuming that it will affect you in merely superficial ways” (Hendricks & Hendricks, 1995, p. 103). Coaches and mentorees need to establish expectations early in their relationship, or this will become a barrier to deepening coaching relationships. “The crazy thing about expectations, though, is that they are usually insidious. You tend to be unaware of them – until they are unmet” (Hendricks & Hendricks, 1995, p. 111).

Lack of Feedback

A lack of feedback to the mentoree is another barrier to coaching relationships. It seems that the higher one rises up the ladder of success, the less feedback one receives from other mentors (Pue, 2005). Mentorees in coaching relationships are especially susceptible to a lack of feedback because many times coaching relationships lead to success. It may be success in athletics. It may be success in leadership, or any type of coaching relationship in between. It is essential that mentorees continue to foster coaching relationships no matter their level of success.

Different Values

Another barrier to coaching relationships surfaces when the coach and the mentoree have different values. Coach Tony Dungy explained that congruent values can impact mentorees when he wrote, “Character. Faith. Actions. When all those traits combine with the mind-set of a mentor leader, lives *will* be changed for the better” (Dungy & Whitaker, 2010, p. 136). The opposite is also true. A barrier to coaching

relationships is when the character, faith and actions contrast between the coach and the mentoree.

Wooden clearly stated his values in life when he wrote, “My parents and early teachers tried to instill these priorities: family, faith, and friends. I’ve lived my life valuing those things most of all” (Wooden & Jamison, 1997, p. 29). Coaches need to model a life that matches their priorities. Dungy and Whitaker (2010) wrote,

Our words are important because of the impact they have on the listener. But as important as our words are, what we *do* is even more critical. Think about how many times you’ve heard the following phrases: ‘Talk is cheap.’ ‘He talks the talk, but he doesn’t walk the walk.’ ‘Actions speak louder than words.’ (p. 123)

The relationship between a coach and a mentoree would not deepen if the actions of a coach were not congruent with his or her words.

Lack of Coaching Skills

Luecke (2004) cited many examples of a lack of coaching skills: “talking too much, failing to listen, losing control of your emotions, and failing to emotionally prepare the coachee for what you want him or her to do” (p. 57-58, 62). Ehrmann identified another lack of skills when he wrote, “Too many coaches have no clear, concise, purpose other than winning and choose a path uncertain of where they will end or how their direction will affect their players” (Ehrmann et al., 2011, p. 109-110). Ehrmann also wrote, “As I’ve trained coaches over the years, I’ve come to believe that coaches burn out and quit not because of parents, difficult players, or money, but because they either lost sight of or didn’t have a WHY worthy of the high calling of coaching” (p. 111).

A lack of coaching skills also applies to relationships outside of athletics. For example, a leadership coach could also talk too much, fail to listen, lose control of

emotions or fail to prepare a mentoree for what the coach wants the mentoree to accomplish.

Clarification of a Spiritual Guiding Relationship

When thinking about spiritual guiding relationships people often make mental connections with pastors, theologians, psychiatrists or psychologists. While men and women in these professions sometimes serve as spiritual guides, it is certainly not a prerequisite. Anderson and Reese (1999) argued,

Spiritual mentoring has become a ministry for the entire priesthood of believers, something to be practiced at kitchen tables, in offices, laboratories, factories and warehouses, on assembly-lines, on buses and in car-pools, as well as in Sunday-school classrooms and churches, for everywhere there are wise mentors and those ready to be mentored. (p. 55)

For this study, spiritual guides take on a much broader definition. According to Stanley and Clinton (1993), spiritual guides:

1. Help believers assess their own development.
2. Point out areas of strength and weakness in spirituality.
3. Help believers identify needs and take initiative for change and growth.
4. Provide perspectives on how to develop growth and depth.
5. Provide accountability for spiritual maturity. (p. 67)

“The primary contributions of a Spiritual Guide are accountability, decisions, and insights concerning questions, commitments and direction affecting spirituality (inner-life motivations) and maturity (integrating truth with life)” (Stanley & Clinton, 1993, p. 65). Spiritual guides are experts in assessing the status of a mentoree’s spiritual health and in facilitating spiritual development at certain critical junctures in a disciple’s life (Stanley & Clinton, 1993).

Kreider (2008) stated that there is a desperate need for spiritually mature men and women to serve as spiritual guides to others. Many people do not have the necessary skills to be a spiritual guide. Anderson and Reese (1999) stated that there is a lack of spiritual guides because mentorees are looking for someone to foster an environment of trust and of intimacy and to recognize potential in people who seek to live an authentic life of holiness, of spiritual maturity, of biblical knowledge and of wisdom. While the spiritual guide is more of a facilitator, the mentoree is more responsible for driving the development because the focus of these relationships is the inner development of the mentoree. Anderson and Reese also believed mentees desire spiritual growth, are able to be vulnerable in sharing intimate spiritual insight, respond to the spiritual guide and are teachable, submissive, faithful and obedient.

Spiritual guides and mentorees need to have a safe environment. Anderson and Reese (1999) wrote, “The key components include: the respect of vulnerability and boundaries” (p. 13). Spiritual guides are usually responsible for ensuring a safe environment where mentorees can overcome vulnerabilities because of clear boundaries in the spiritual guiding relationship.

Spiritual guides need to have a high level of spiritual wisdom. The Bible is often the spiritual guide’s source of this wisdom. The following is only one example of how the Bible summarized spiritual wisdom:

Who is wise and understanding among you? Let them show it by their good life, by deeds done in the humility that comes from wisdom. But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. (James 3:13, 17 New International Version)

Spiritual guides are more concerned with internal growth than with external growth of mentorees. Spiritual guides help mentorees examine their motives and refocus these motives when mentorees find themselves living by undesired standards.

The longevity of spiritual guiding relationships varies because the needs of mentorees vary. Many times spiritual guiding relationships ebb and flow based on the needs of the mentoree. Sometimes spiritual guides and mentees meet on a weekly basis, and sometimes on an as-needed basis, which may occur only a couple times a year. Spiritual guiding relationships rarely have an ending point, and many times these relationships reignite with relative ease.

Stimulators of Spiritual Guiding Relationships

According to literature stimulators of spiritual guiding relationships include attraction, ability of a mentoree to identify spiritual needs, reflection, time, accountability, responsiveness of mentoree and love. This section includes an explanation of each stimulator of spiritual guiding relationships.

Attraction

Anderson and Reese (1999) found that attraction is the first stimulator in spiritual guiding relationships. They wrote, “We define attraction as the initial establishment of the mentoring relationship. The tone is set by Augustine’s challenge to the mentor, ‘Attract them by your way of life’” (p. 13). The mentoree notices something in the spiritual guide that attracts him or her, and the mentoree usually initiates the first conversation. “I see something in you, and I’d like to receive it from you” (Nouwen, Christensen, & Laird, 2006, p. 10). The first conversation of spiritual guiding

relationships occurs in other ways as well. “Many times, the best relationships happen ‘naturally’: A conversation begins, then a few more conversations, and soon you realize you have a mentor. There should be a mutual attraction that draws the mentor and protégé together” (Kreider, 2008, p. 71).

Mentorees normally initiate spiritual guiding relationships because of attraction (Stanley & Clinton, 1993). However, the initiation of a spiritual guiding relationship can go either way (Kreider, 2008). Anderson and Reese (1999) supported Stanley, Clinton and Kreider because they believed mentorees primarily initiate spiritual guiding relationships, yet spiritual guides are capable of identifying mentorees as well. “Whether the mentoree seeks out a mentor or the mentor does the seeking, a spiritual mentoring relationship begins by paying attention to another” (Anderson & Reese, 1999, p. 63).

Ability of a Mentoree to Identify Spiritual Needs

Another stimulator is the ability of mentorees to identify spiritual needs of themselves. “The first task of seeking (spiritual) guidance then is to touch your own struggles, doubts, and insecurities – in short, to affirm your life as a quest” (Nouwen et al., 2006, p. 6). Many examples of spiritual needs of mentorees exist, yet the most common needs include facing an obstacle that cannot be overcome without growing deeper spiritually, needing accountability and/or reaching a plateau in his or her personal, emotional or spiritual life. Spiritual guiding relationships deepen only as much as mentorees can identify spiritual needs of themselves; however, “we are all very susceptible to self-deception and are not always able to detect our own fearful games or blind spots” (p. 22).

Reflection

Socrates claimed, “The unexamined life is not worth living” (Fowler, 1966, p. 38a). Reflection is another stimulator to spiritual guiding relationships because mentorees need to reflect before they can identify a spiritual need (Stanley & Clinton, 1993). Reflection “means recognizing and affirming your personality and temperament, your natural bent, and the instinctive ways in which you relate to others” (Hendricks & Hendricks, 1995, p. 43). Preparation and dedication to reflection is essential to successful spiritual guiding relationships (Zachary, 2000). However, preparation and dedication to reflection many times do not have immediate results. Barnett, O’Mahony and Mathews (2004) stated, “The meaning of reflection and its value are rarely made explicit in our personal and professional lives” (p. 6). Spiritual guides and mentorees need to reflect on the past, the present and the future in order to reap full benefits of a deepening spiritual guiding relationship.

Once relationships are established, spiritual guides need to create an atmosphere where mentorees can reflect upon the health of their spirituality. Sometimes reflection takes place in the form of journaling and praying, yet mentorees can reflect in many ways. Huang and Lynch (1995) summarize reflection best with, “In the mentoring process, reflection enables us to slow down, rest, and observe our journey and the process of self-knowledge that is so important along the way” (p.57). More specifically, reflection clarifies thinking, captures the richness of learning experiences, helps to sort out the mentor’s feelings about what is occurring, provides a written log with specific details and information and promotes systemic and intentional reflection (Zachary, 2000).

Reflection allows mentors to be better able to help mentees in “the integration of learning and the framing of mechanisms for deriving meaning” (McAlpine, 1992, p. 15) from spiritual guiding relationships.

Time

“Spiritual mentors give of their time generously and sacrificially just as Jesus did with His disciples” (Kreider, 2008, p. 124). Spiritual guiding relationships deepen the quickest when the mentoree and the mentor are in close proximity and can share life together on a regular basis. Since meeting at a regular time requires commitment from the mentor and the mentoree, it is essential to emphasize that spiritual guiding relationships require a lot of time. Since spiritual needs seem to ebb and flow, spiritual guiding relationships are best fostered through regularly scheduled time (Stanley & Clinton, 1993).

Accountability

Another stimulator of spiritual guiding relationships is accountability. Anderson and Reese (1999) defined “accountability as growth through exercises of grace facilitated by the mentor” (p. 13). Spiritual guides need to provide accountability to the mentoree as he or she learns through spiritual exercises initiated by the spiritual guide. Accountability between spiritual guides and mentorees creates an environment of deliberate learning.

People of all ages have benefited from accountability in their spiritual lives. “The mentor must insure that the mentoree is following through and getting the most out of the relationship, whether the assignments be implicit or explicit” (Anderson & Reese, 1999, p. 128). Stanley and Clinton (1991) found that people with great spiritual influence

and/or spiritual authority especially need intimate accountability if their relationships with others are going to deepen. One does not have to look far to find examples of people with spiritual influence who have fallen because of a lack of intimate accountability.

Acceptance

An environment of acceptance is a stimulator for spiritual guiding relationships. Kreider (2008) states, “Effective spiritual mentoring involves a commitment to vulnerability, a willingness to open our lives to one another and acceptance of the other person without reservation” (p. 140).

Anderson and Reese (1999) summarize how they attempt to create an accepting environment in spiritual mentoring relationships when they stated,

In order for us to understand each other there needed to be an atmosphere conducive to the telling of our stories. It was my task as a group leader to create a safe and hospitable space where their stories could be fully heard. As we told those stories, friendships already begun moved deeper, trust already present became greater, and intimacy already known became profoundly more vulnerable. (p. 76)

Responsiveness of Mentoree

Mentorees need to be responsive to the teachings of a spiritual guide if the relationship is going to deepen. “We define responsiveness as the sustaining of a responsive spirit of teachability. In order to grow, the mentoree must submit willingly to the guidance of the mentor” (Anderson & Reese, 1999, p. 13). The mentoree’s ability to listen to the spiritual guide and to take action shows the degree of responsiveness of the mentoree. Listening and responding go hand in hand as a stimulator of spiritual guiding relationships. The mentor also attains growth. From a mentor’s perspective, “the best

person to mentor is the one who wants to increase his capacities” (Hendricks & Hendricks, 1995, p. 49).

Love

A final stimulator of spiritual guiding relationships is love. Kreider (2008) wrote, “Love is the pivotal point on which a spiritual mentoring relationship rests” (p. 73). Spiritual guides and mentorees often demonstrate a genuine interest in each other’s spiritual, social, emotional, physical and intellectual well-being. The love relationship between a spiritual guide and a mentoree provides the ideal environment for training and developing the character of a mentoree (Kreider, 2008).

Barriers to Spiritual Guiding Relationships

According to literature barriers to spiritual guiding relationships include finding a spiritual guide, time, insecurity of mentoree or spiritual guide, the negative connotation associated with the label of being a spiritual guide, fear of vulnerability, fear of abandonment and misinterpretation of spiritual guiding relationships. This section includes an explanation of each barrier to spiritual guiding relationships.

Finding a Spiritual Guide

“Finding a spiritual guide is not easy since they are usually older people with significant Christian experience” (Stanley & Clinton, 1993, p. 4-31). If one waits until a spiritual guide finds him or her, it will likely never happen (Kreider, 2008). Barna (2001) conducted a survey of church members and found that some do not have the goal of obtaining a spiritual guide. He concluded, “Only four out of every ten church members responded that they had set personal spiritual goals for themselves” (p. 36). Mentorees

will likely not be able to secure a spiritual guide if they cannot even set spiritual goals for themselves.

Time

A lack of time is another barrier to spiritual guiding relationships. Hendricks and Hendricks (1995) stated that the most common complaint to engaging in coaching relationships is, “There’s no way I can be a mentor. I haven’t got the time” (p. 212). Often spiritual guides and mentorees do not have the same expectations for the amount time required for their relationship. Kreider (2008) wrote,

How often and for how long should you meet? The answers vary. One breakfast meeting each month may be adequate for some people to develop a healthy relationship, while new Christians or those in crisis may need more (weekly or bi-weekly). (p. 161)

Time is also a barrier when mentorees “have little confidence that they are worthy of the time of another person, especially if they perceive the mentor to be important or busy” (Anderson & Reese, 1999, p. 124). Barna (2001) affirmed the barrier of time after conducting a large survey that provided evidence that most spiritual people claim their faith matters, yet few are investing time in deepening spiritual guiding relationships.

Insecurity of Mentoree or Spiritual Guide

Another barrier to deepening spiritual guiding relationships is insecurity and a fear that one is not good enough to be a spiritual guide. Kreider (2008) wrote,

Somehow many of us have been duped into thinking that spiritual maturity can be attained only by super-saints who pray five hours a day, attend church four times a week and follow a vigorous Bible-reading program. And we despair when we don’t measure up. (p. 53)

Insecurity of spiritual guides and mentorees leads to many negative thoughts and causes some to wonder how God could ever use him or her. Anderson and Reese (1999) affirmed this barrier when they wrote, “Their own feelings of inadequacy block them from seeking what may be the most important step they might take for their spiritual growth” (p. 124). Hendricks and Hendricks (1995) believed many men and women have real doubts as to whether they can pull off spiritual guiding relationships as a mentor.

Negative Connotation Associated with the Label of Being a Spiritual Guide

Many mentors shy away from wanting the label of serving as a spiritual guide because he or she believes this label comes with an expectation of being perfect. In fact, Stanley and Clinton (1991) stated,

We have struggled with a label for this kind of mentoring. This type of mentor guides one in spirituality. Spiritual guides themselves would benefit from having a spiritual guide. However, sometimes this phrase has negative connotations because it is a bit awkward. (p. 4-1)

Anderson and Reese (1999) wrote,

Many, we believe, live behind the façade of spiritual adequacy and competence. Afraid to let down the mask, they maintain a strong public image that greatly distorts their own interior pain, fear, weakness, inadequacy or history. Because they are already in positions of leadership or maturity, they believe they should have it all together and dare not show the weakness of seeking out a mentor. (p. 124)

Fear of Vulnerability

Another barrier to spiritual guiding relationships is the fear of vulnerability. Kreider (2008) stated, “Opening up our lives to others is a complex and risky proposition” (p. 140). Stanley and Clinton (1991) agreed that vulnerability is a barrier when they wrote, “In our American culture, spirituality is often thought of as

individualistic. It is something that happens between God and me. Often there is an attitude that ‘No one else needs to know anything about my spirituality except God’” (p. 4-31). Anderson and Reese (1999) believed a barrier to intimacy of spiritual guiding relationships was the inability of mentors or mentees to let themselves become vulnerable.

Fear of Abandonment

An additional barrier to spiritual guiding relationships is a fear of abandonment. There are so many people who “feel they have been burned emotionally or abandoned by someone they trusted” (Kreider, 2008, p. 90). Some struggle because spiritual guides of their past had abandoned them, and others suffer from emotional, intellectual, social or spiritual disillusionment from close spiritual guides. Dungy and Whitaker (2010) wrote, “If you carry emotional baggage, the only person it bothers, affects, and holds back is you” (p. 50).

Misinterpretation of Spiritual Guiding Relationships

The final barrier to spiritual guiding relationships is a misinterpretation of the relationship between the spiritual guide and the mentoree. “Maintaining the boundaries of friendship between a man and a woman can be tricky. Deeply shared Christian love can be misinterpreted, leading to inappropriate emotional and physical attachments” (Kreider, 2008, p. 30). Spiritual guides and mentorees need to hold each other accountable for appropriate boundary lines (Zachary, 2000).

Another form of misinterpreted spiritual guiding relationships is the abuse of authority. Spiritual guides should not force mentorees into submission (Kreider, 2008).

“Their history of bad mentoring, hurtful relationships or even abuse at the hand of leaders creates a hesitation that hinders their involvement” (Anderson & Reese, 1999, p. 124).

Mentorees who have experienced abuses of spiritual authority are less likely to have deep spiritual guiding relationships with others.

Clarification of a Discipling Relationship

“Discipling others implies one person affecting or influencing another” (Bennett & Purvis, 2003, p. 70). At the surface level many people define a discipler as someone who teaches another how to pray, how to study the Bible and how to share his or her faith with others (Stanley & Clinton, 1993). While this could be the case, this study will have a much broader definition of discipling relationships. “In the original biblical texts, the term used for *disciple* refers to someone who is a learner or follower who serves as an apprentice under the tutelage of a master” (Barna, 2001, p. 17).

A discipler’s and a mentoree’s relationship is the least understood, experienced and practiced relationship in the world (Bennett, 2001). However, there are a few comprehensive definitions of discipling. In 1999 the Eastbourne Consultation on Discipleship brought together leaders from 54 countries and 90 organizations, denominations, and churches in order to develop and to publish the following shared definition of discipleship from a Christian, faith-based perspective (Bennett, 2001):

While there are valid differences of perspective on what constitutes discipleship, we define Christian discipleship as a process that takes place within accountable relationships over a period of time for the purpose of bringing believers to spiritual maturity in Christ. Biblical examples suggest that discipleship is both relational and intentional, both position and process... We will pursue the process of discipleship, just as purposely as the proclamation of the Gospel. Evangelism and discipleship must be seen as integral. (Bennett, 2001, p. 23).

The discipler and mentoree model can have perhaps the deepest and most long-lasting impact of any mentoring type (Stanley & Clinton, 1993).

During my trip to Israel in 2010 someone asked the tour guide Ray Vander Laan, “How do you know you are ready to disciple someone?” Vander Laan responded, “The moment you meet someone who is less mature in their faith walk than you” (Vander Laan, personal communication, June 6, 2010). While Vander Laan was referring to a relationship where a discipler helps a mentoree become more like Jesus Christ, discipling relationships do not need a basis in Christian faith.

Stoddard and Tamasy (2003) wrote, “Take Jesus, for example, whom I consider the best example there is. He invested three full years with only twelve men, being with them around the clock, day after day” (p. 203). Vander Laan agreed that Jesus is the best example of a discipler. Vander Laan examined Jesus’ life and taught that Jesus’ example of discipling is more similar to apprenticeship than mentoring. When asked to define mentoring and discipling, Vander Laan stated,

Mentoring is guiding, training, reacting, correcting...all good things. Discipleship is teaching by example, always. The central part of discipleship is not the teaching you give the disciple. The disciple learns how to teach. For example, when I teach students in class, I am not really planning to teach them how to teach. In discipleship, you show them how to teach as you are teaching others. Apprenticeship is much closer to discipleship than mentoring is. Mentoring is a wonderful thing, but discipleship is apprenticeship. The disciple lives with you to watch you to learn to do what you do. It is much more time consuming. It involves the disciple with you when you are not even talking to the disciple. Almost always, I have one of my disciples in the back of the line (during hiking trips in Israel). I want them to see how I do this and want them to ask, “Why did you choose that lesson today and not yesterday?” Discipleship is apprenticeship on steroids. It is learning character, obedience, and repentance. (Vander Laan, personal communication, June 16, 2010)

“The mentor leads more in this relationship than any other mentoring type. This bears a close similarity to apprenticeship relations as found in the skilled labor fields of masons, electricians and plumbers” (Stanley & Clinton, 1993, p.53-54). Mentorees of disciplers are “usually sensed as one in which the mentoree is subordinate to the mentor by virtue of age, experience, and maturity” (Stanley & Clinton, 1991, p.3-8).

A key aspect of discipling relationships with a Christian, faith-based aspect is the level of spiritual maturity on the part of the discipler. Disciplers help mentorees better understand the concepts of “Christ as Savior, Christ as Lord, Christ as strength and Christ as life. Flowing from this centrality of Christ there is the recreation of the inner being, which shapes values, attitudes, motives and eventually your behavior” (Stanley & Clinton, 1993, p.51).

Discipling relationships in Israel 2,000 years ago focused on communal learning from a rabbi/discipler. Vander Laan (RVL) provided an example of how disciples should learn:

I will give you an example. Let’s pretend Marlo is in front by me, and he asks a question. I give an extraordinarily insightful answer that he finds extremely helpful. The American answer is to say, “RVL, stop and tell everyone that.” The Eastern way is to walk another half hour and ask the back guy in the section a question about what I taught a half hour ago. If you were worth your weight as a disciple, that information would have been passed back. He does that because the best way for you to learn what he just said is to tell somebody. In the Eastern world, when I went to rabbinical school and studied with rabbis, we were graded on the basis of what the whole class did, not on my paper. If 10 students failed, and I got a perfect paper, their failures were averaged into my grade. Our goal is for the class to accomplish it. What we call plagiarism and cheating, they call community. Your goal should not be for you to learn, but for the whole group to learn. (Vander Laan, personal communication, June 5, 2010)

Vander Laan pointed out that discipleship is not for the faint of heart when he stated, “Discipleship is hard work and having disciples is even harder work” (Vander Laan, personal communication, June 5, 2010). Discipling never ends, and being disciplined never ends. It is more appropriate to identify signs that indicate a discipling relationship is effective and continuing to mature. The Bible provides great examples of becoming a disciple of Jesus Christ:

1. “Hold to Christ’s teaching...obeying His Word in daily living and decisions” (John 8:31-32, New International Version).
2. “Loving others...as Christ loved His disciples” (John 13:34-35, New International Version).
3. “Bearing much fruit...that glorifies God...fruit of the Spirit in you and through your labors” (John 15:8,16, New International Version).
4. “Surrendering to Christ’s will and following Him in each area of your life” (Luke 14:27, New International Version).

Vander Laan claimed,

The discipleship process should last until you send out the disciple to make disciples. In Jewish thought, the rabbi is always with you because of how you think. He is here with me just as real as if he were standing right here. You are constantly thinking, how would he handle this situation or what would she do? (Vander Laan, personal communication, June 10, 2010)

Stimulators of Discipling Relationships

According to literature stimulators of discipling relationships include attraction, time, shared circumstances and/or experiences, mentoree’s degree of responsiveness,

accountability and love. This section includes an explanation of each stimulator of discipling relationships.

Attraction

The first stimulator in discipling relationships is the attraction of a mentoree towards a potential discipler. Sometimes the mentoree identifies a desired characteristic of a potential discipler and seeks to inquire more about this person. The mentoree recognizes that there are qualities of a potential discipler worth pursuing. Simply put, the mentoree desires to emulate the discipler in one or more ways. Vander Laan affirmed that the attraction between disciplers and mentees looked similar 2,000 years ago when he taught,

In Jesus' day, you tended to pick rabbis who had the same strengths as you. For example, if a rabbi were brilliant in his ability to interpret scripture, and you think, I am not like that because I am more of the gentle kind who can apply the text. He is not for you. Now you look for a rabbi who is a great parable story teller because you want not only to be like him in his walk with God, but you want to put those skills into practice the same way he does. (Vander Laan, personal communication, June 16, 2010)

The attraction of a discipler towards a prospective mentoree often is precipitated by the discipler's recognition of a mentoree's potential. Hendricks and Hendricks (1995) stated that disciplers tend to gravitate toward mentorees who have the most potential to be disciplined and influenced. "As a result, you tend to move towards the movers, as they say" (Hendricks & Hendricks, 1995, p. 169).

Time

The proximity of a discipler and a mentee deepens discipling relationships. "Show me a man's closest companions and I can make a fairly accurate guess as to what sort of

man he is, as well as what sort of man he is likely to become” (Hendricks & Hendricks, 1995, p. 21). Maxwell (2008) agreed when he wrote,

Over time I’ve learned this meaningful lesson: The people closest to me determine my level of success or failure. The better they are, the better I am. And if I want to go to the highest level, I can do it only with the help of other people. We have to take each other higher. (p. 27)

Modeling on the part of the discipler is one of the most effective ways that proximity can influence a discipling relationship. Therefore, disciplers and mentorees must spend time together for modeling to occur. Simply put, disciplers need to spend quality time with mentorees. Stanley and Clinton (1991) claim that regularity is more important than attempting to define how much, how long and when the discipler and mentoree spend time together” (p. 3-15). Discipling requires time and energy because of the intense nature of this relationship. “Discipleship is not a program. It is not a ministry. It is a lifelong commitment to a lifestyle” (Barna, 2001, p. 19). Discipling relations could take as little as 20 weeks and as much as a couple years for disciplers to help mentorees on the road to maturity (Bennett & Purvis, 2003). A discipler’s availability is equally important as his or her ability to serve as a mentor to others.

Shared Circumstances and/or Experiences

Zachary (2000) supports the belief that shared circumstances or experiences are additional stimulators in discipling relationships. Zachary wrote, “Life’s reservoir of experience is a primary learning resource; the life experiences of others enrich the learning process” (p. 5). Many times shared circumstances and/or experiences are most natural when disciplers and mentorees have common interests and backgrounds (Stanley & Clinton, 1993). Common interests and backgrounds between disciplers and mentorees

can stimulate the discipling relationship. Vander Laan affirmed this stimulator when he taught,

Discipleship assumes that the disciple is going to end up imitating the rabbi in the same mission field as them. Therefore, I look for teachers because I am a teacher. Not that it is bad to have a disciple who is an engineer, but I would want them to have an engineer rabbi because you want to learn to practice your godly walk and your methodology in the similar kind of mission, because I could not show them how to be a godly engineer because I know nothing about engineering. (Vander Laan, personal communication, June 16, 2010)

Vander Laan used the word imitative to describe how people of the Jewish culture view discipleship. Google (2011) defines imitative as “Following a model or example without any attempt at originality.” Vander Laan went on to explain,

In a sense, discipleship is way, way, way beyond mentoring. Mentoring tends to be encouraging, guiding, interacting, and reflecting. Discipleship at its core is absolutely imitative. The mentee drives the relationship and says I want to be exactly like you in my walk with God. I want to walk exactly how you walk. I want to respond to situations the way you do. I want to use the text the way you do. I want to have the same worldview and vision. I want to watch you all the time. If you want to do this in a mentoring relationship, you will have to be together a lot. The mentoring person needs to be in the role that the mentoree wants to step into. You would never have a rabbi discipling someone who will become a nuclear physicist. You want someone who will step into the same role. Mentoring is an awesome thing, and moves in the direction of discipleship and is a tool in discipleship. If you were going to move mentoring to discipleship in a school model, you would assign a young teacher to sit in his mentor’s classroom to observe all types of situations. This does not go both ways. The rabbi should not be assigned to sit in the disciple’s classroom. For example, the key when Jesus is teaching the crowd is the disciples who are listening. He wants them to see how he teaches the crowd, and the real training happens when the crowd comes to him after the teaching. (Vander Laan, personal communication, June 16, 2010)

Mentoree’s Degree of Responsiveness

A mentoree’s degree of responsiveness to the discipler’s teachings is a stimulator in discipling relationships. The root meaning of the word *disciple* is “learner” (Bennett & Purvis, 2003). Mentorees need to have a teachable heart. Mentorees also need courage to

change behaviors and to respond to the teachings and tasks of a discipler. “The central question for the mentee is: Are you or are you not prepared to pay the price for the success you covet” (Cohen, 1999, p. 41)? Key qualities of responsiveness are loyalty, submissiveness and obedience (Stanley & Clinton, 1993). An example of obedience by a mentoree is to follow through with the directives of the discipler and create healthy habits. “Habits are power factors of our lives” (Covey, 1989, p.46), yet habits can be difficult to develop.

Another aspect of a mentoree’s degree of responsiveness is his or her commitment for learning and for reshaping his or her life. The mentoree must display a teachable and submissive attitude. Bennett and Purvis (2003) wrote,

When a person is teachable, he or she doesn’t waste energy with useless debate or resistance. The discipler need not tiptoe through the truth. He or she can offer insight, correction, rebuke, and opportunity with the assumption that the disciples will joyfully receive it. (p. 97)

Accountability

Accountability as a stimulator of discipling relationships supports an environment of developing healthy spiritual habits. The discipler needs to take the lead and deliberately hold the mentoree accountable for becoming more like the discipler. It is important that the discipler is sensitive to the mentoree’s feelings of being vulnerable and also takes initiative with discussions regarding accountability. Dave Koetje, president of Christian Schools International, elaborated on vulnerability within discipling relationships:

A discipleship role suggests different layers of accountability. If I were to disciple someone as opposed to mentor someone, the discipleship feels like a different type of relationship. How can I disciple someone without becoming completely

vulnerable? I could mentor someone without becoming vulnerable because I could segment the relationship and not become vulnerable. We don't have a hunger in the Western world to make ourselves vulnerable. We cannot afford to take the risk that we could find out that we are not what we thought we were. Our concept of self is pretty secure. (Koetje, personal communication, October 21, 2010)

Stanley and Clinton (1993) identify four general areas of accountability needed in discipling relationships with a Christian, faith-based component: devotions, word intake, relationships and ministry. The discipler must have experience with these four major areas of accountability and know how to challenge the mentoree. Devotions include personal, intimate time with God. Word intake is the importance of knowing the Bible and applying it to aspects of life. Relationships are important to the community of believers and are helpful for encouragement, improvement and worship. Ministry to others in areas of a mentoree's giftedness is also important. "Accountability conversations do not have to be formal, but they do need to be meaningful and regular. Periodically asking, 'How is it going?' keeps accountability at the forefront" (Zachary, 2000, p. 101).

Love

Love is the final major stimulator of discipling relationships. Bennett and Purvis (2003) believed a disciple must love the mentoree he or she desires to help. Ed Lee, Director of the Child Evangelism Fellowship, wrote the following about discipling relationships: "Love sees beyond present behavior and circumstances and overlooks wrongs. It is patient and longsuffering. It breaks down barriers. It provides stimulation and encouragement. It does not give up" (Adsit, 1996, p. 79). Steve Morgan, Regional Coordinator of Athletes in Action, commented, "Everything else I do as a discipler

should be a result of my love, compassion, and concern for the disciple. If I love, I'll be faithful and encouraging and exhortative and corrective" (Adsit, 1996, p. 80). "Love is the most telling hallmark of an authentic Christian disciple" (Bennett, 2001, p. 17). Jesus Christ summarized the most important stimulator of discipling relationships when he taught, "By this everyone will know that you are my disciples, if you love one another" (John 13:35, New International Version).

Barriers to Discipling Relationships

According to literature barriers to discipling relationships include a lack of time, a mentor's or a mentoree's lack of experience with a discipler in his or her life, a scarcity of teachable people, pushing too hard on the part of the mentor and gender differences. This section includes an explanation of each barrier to discipling relationships.

Time

Time is the most obvious barrier to discipling relationships. "Discipling life-to-life requires contact, which means availability. In a society that values being busy – even with good things like work, family, and church – discipling others life-to-life will require an adjustment of schedules, priorities, and focus" (Bennett & Purvis, 2003, p. 65). When a trip participant on a tour of Israel asked Ray Vander Laan about the barriers to discipling relationships, he replied,

I don't know many people who have disciples, and that is part of the problem. When I challenge my students to go out and find a rabbi, they come back and say, 'I couldn't find one. I talked to my youth pastor, but she was too busy. I went to my senior pastor, and he doesn't have time to make the two sermons he has to deliver. I talked to my dad and he said he would love to but has a business trip he needs to go on.' Do you know why this is? We are so busy with all kinds of usually good things, we don't have the time to have a disciple or two or five or seven. Our kids grow up, and they don't even look at the people they love because

the people they look up to couldn't possibly fit that into their schedule. Or maybe we will meet for coffee twice a month. Could you imagine Jesus calling his 12 disciples and saying, 'Let's meet for pita and hot tea twice a month'? (Vander Laan, personal communication, June 16, 2010)

Adsit (1996) declared that the number one barrier to discipling relationships is a lack of time. "There are no shortcuts" to deepening discipling relationships (p. 205).

Different Values

Another barrier to discipling relationships is when the different values surface in the relationship. As disciplers deliberately help mentorees become more like Jesus Christ it is important that mentorees have congruent values. Bennett and Purvis (2003) stated, "Discipling involves not only intentionally passing on knowledge and skill but values, heart, and passion" (p. 70).

Another way in which different values become a barrier to discipling relationships is when there is a lack of "consistency between what's taught and what's lived" (Bennett & Purvis, 2003, p. 72). Disciplers need to demonstrate congruent values amongst their personal and their professional lives in order to foster a discipling relationship with a mentoree.

A Mentor's or a Mentoree's Lack of Experience with a Discipler in His or Her Life

Scott Pothoven became a close friend of mine on my trip to Israel. Scott and I discussed barriers to discipling relationships as we hiked through Israel. Scott identified the main barriers to discipling relationships from his perspective when he stated, "I think the barriers are time and fear of rejection. Sometimes men do not have skills because they did not grow up with a father figure. You cannot give something you do not have" (Pothoven, personal communication, June 12, 2010). Bennett and Purvis (2003)

supported Pothoven's conclusion when they wrote, "Remember that you can't lead anyone further than you have gone. You can't lay solid foundations in someone else's life with what are only sketchy outlines in your own" (p. 83). Maxwell (2008) also agreed when he wrote, "Even if you went to college to become a teacher, you were probably trained to disseminate information to a group, not to come alongside a single person, pour into her life, and raise her to a higher level" (p. 7).

Scarcity of Teachable People

A scarcity of teachable people is another barrier to discipling relationships. "I suspect there may be a scarcity of teachable people today. A culture that encourages thoughtless defiance chokes out teachability" (Bennett & Purvis, 2003, p. 97). Maxwell (2008) also identified a lack of teachable people as a barrier and believed that many people would never consider spending time discipling others or being disciplined because they are not teachable. The discipling process will stall if either the discipler or the mentoree buys into the culture and does not have a teachable attitude.

Pushing Too Hard on the Part of the Mentor

Disciplers sometimes push mentorees too hard which causes deepening discipling relationships to stall. Ken Watters believed, "The discipler is not to push but to help steer" (Adsit, 1996, p. 90). A discipler needs to back off if the discipler discerns that the mentoree's level of commitment does not match how hard the discipler is pushing. For example, "If he (the mentoree) expects you to hold him accountable, and there has been clear communication between you about it, push away" (Adsit, 1996, p. 90). Disciplers

need to understand that pushing too hard will cause a deepening discipling relationship to stall.

Gender Differences

Gender differences are an additional barrier to discipling relationships today.

Stoddard and Tamasy (2003) wrote,

There is no question in my mind that in man-to-man and woman-to-woman mentoring partnerships, the mentor and the mentoring partner can relate better, especially on personal issues. Women face many issues that men cannot relate to, and men face issues that women cannot relate to. (p. 71)

Vander Laan attempted to overcome the barrier of gender differences when he explained,

“And then there is the male/female thing. When I get in these situations, I always take them in as couples so my wife can get involved. You don’t want any inappropriateness.”

(Vander Laan, personal communication, June 10, 2010).

Do Relationships on the Mentoring Continuum Follow a Linear Path?

Stanley’s and Clinton’s (1993) mentoring continuum had three categories of mentors: passive, occasional and intensive. The passive category included contemporary and historical mentors. The occasional category included sponsors, teachers and counselors. The intensive category included coaches, spiritual guides and disciplers. One must understand the unique definitions of coaches, spiritual guides and disciplers in order to answer the question, “Do relationships on the mentoring continuum follow a linear path?”

Coaching, spiritual guiding and discipling relationships all have different definitions. “A coach provides motivation and imparts skills and application to meet a task or challenge” (Stanley & Clinton, 1993, p.73). “A spiritual guide facilitates spiritual

development and maturity at certain critical junctures in a disciple's life" (Stanley & Clinton, 1993, p.65). "A discipler teaches and enables a mentoree in the basics of following Jesus Christ" (Stanley & Clinton, 1993, p. 51).

Stanley and Clinton (1991) explained how coaching relationships contrast with spiritual guiding relationships when they wrote,

Coaching contrasts with the spiritual guide as a process. A spiritual guide is usually an older, wiser, very experienced Christian with lots of savvy about spiritual things. A coach, more like a discipler, can be young and inexperienced and perhaps not so wise about a lot of things. But the coach knows something very well about how to do something—maybe even just a small skill and can pass it on to someone else. (p. 5-17)

Spiritual guiding relationships and discipling relationships also contrast. Spiritual guides seek to have the mentoree find internal motivation, and disciplers supply external motivation for growth.

Hendricks and Hendricks (1995) believed that a mentoree never finds the perfect mentor to meet all of his or her needs, so it is vital to find different people to meet different needs. Dr. Kara Powell from the Fuller Institute believed mentorees need different people to be at different levels of the mentoring continuum when she commented,

It is ok to have mentors at different points on the continuum. That has been enormously freeing for me as someone who wants to invest in people. I walk around and feel so guilty for the people whom I am not mentoring. I can only be a mentor in the truest sense to a few people, but I can be a coach to 10 women throughout the year. (Powell, personal communication, October 8, 2010)

Mother Teresa supported Powell's belief when she taught, "If you cannot feed a hundred people, then feed just one" (Ohrbach, 1995, p. 8). A mentor needs to focus his or her energy on meeting the specific needs of a mentoree instead of attempting to be a coach

one day, a spiritual guide the next and a discipler another day. Anderson and Reese (1999) wrote, “We do not understand mentoring as following a mechanical progression or imposed program through these stages, but we see them as an organic, natural interaction of processes in the community established between mentor and mentoree” (p. 59).

It is possible for coaching relationships to transition into spiritual guiding relationships. It is also possible for spiritual guiding relationships to transition into discipling relationships. However, literature provides evidence that intensive mentoring relationships usually do not follow a linear path since each type of relationship serves a different and a unique purpose.

Literature Review Conclusion

Most mentoring books include a brief history of mentoring. Zachary (2000) wrote an excellent summary:

According to *The Odyssey*, Mentor was entrusted with the education and development of Odysseus’s young son, Telemachus. Mentor was the guardian who protected; he was wisdom personified and the dispenser of knowledge. He was the consummate teacher, who faithfully educated Telemachus in the ways of the world and gave him the requisite knowledge to live in that world. When Telemachus grew up and Odysseus returned, his responsibilities as mentor were complete. (p. 161)

“Mentoring has come a long way from its original purpose of enlightenment” (Landis, 1990, p. 28). Today we have an entire mentoring continuum with a wide range of specific relationships identified by Stanley and Clinton (1991).

After studying over 600 case studies of contemporary and historical figures Stanley and Clinton (1991) concluded that most case studies identified between three and

20 (or sometimes even more) mentors who had made a significant impact on his or her life. However, it is more difficult for people to identify coaches, spiritual guides and disciplers in their lives because of the barriers to intensive mentoring relationships. It is vitally important to understand both the stimulators and the barriers to coaching, spiritual guiding and discipling relationships if one desires to successfully mentor others.

According to literature stimulators of coaching relationships include attraction, serving as a role model, potential of the mentoree, accountability, time, ability of the coach to motivate a mentoree to improve, safety and love. According to literature barriers to coaching relationships include time, too high or too low expectations, lack of feedback, different values and lack of coaching skills.

According to literature stimulators of spiritual guiding relationships include attraction, ability of a mentoree to identify spiritual needs, reflection, time, accountability, responsiveness of mentoree, acceptance and love. According to literature barriers to spiritual guiding relationships include finding a spiritual guide, time, insecurity of mentoree or spiritual guide, the negative connotation associated with the label of being a spiritual guide, fear of vulnerability, fear of abandonment and misinterpretation of spiritual guiding relationships.

According to literature stimulators of discipling relationships include attraction, time, shared circumstances and/or experiences, mentoree's degree of responsiveness, accountability and love. According to literature barriers to discipling relationships include a lack of time, different values, lack of experience with disciplers, scarcity of teachable people, pushing too hard on the part of mentors and gender differences.

CHAPTER 3

METHODOLOGY

Introduction

The purpose of this research will be to provide an opportunity for the readers to connect to my story, to the stories of my mentors and to the stories of my mentors' mentors in order to draw conclusions for themselves concerning pieces of the research that apply to their lives. "Stories have the ability to stir and teach us. Reading about them often awakens something deep within us that gives us pause to reflect on our own story" (Zachary & Fischler, 2009, p. xv).

My passion to ascertain more about the stories of my mentors and their mentors began when I read intriguing literature written in 1993 by Stanley and Clinton. In *Connecting: the mentoring relationships you need to succeed in life*, Stanley and Clinton identified a mentoring continuum. The mentoring continuum had three categories of mentors: passive, occasional and intensive. The passive category included contemporary and historical mentors. The occasional category included sponsors, teachers and counselors. The intensive category included coaches, spiritual guides and disciplers.

I was fascinated with the information regarding intensive mentors and endeavored to use the stories of my intensive mentors and the intensive mentors of my mentors as my research. This research will be important because it will have implications for everyone who has a mentor or is a mentee of another person.

This study will be purely qualitative because the need of the researcher is to generate accurate descriptions of relationships and certain events (Bogdan & Biklen,

2003). More specifically, the implementation of a qualitative approach will be appropriate because it will allow stories to be told and will give an opportunity for the reader to understand the meaning of experiences (Patton, 2002). Additional support for a qualitative approach to this study involves data collection while interviewing research participants. Interviewing research participants is one of the most common methods of collecting qualitative data (Merriam, 2009).

I will conduct a two-pronged research method in order to study the stories of mentors of my life and their mentors. The first segment of my research was an autoethnography. The second segment of my research will include interviews.

The first segment of this study began with autoethnographical research which established history and background of my engagement with mentors and their influence on me. My autoethnographical research also provided real life examples of Stanley's and Clinton's mentoring continuum, specifically two real life examples each of coaches, of spiritual guides and of disciplers in my life. This specific type of qualitative research was appropriate for this study because autoethnographical research is,

Setting the scene, telling a story, weaving intricate connections among life and art, experience and theory, evocation and explanation...and then letting go, hoping for readers who will bring the same careful attention to your words in the context of their own lives. (Denzin & Lincoln, 2008, p. 208)

The first segment of this study used the same methodology and organization as Dieser (2008) used in *Tales from grades 1 through 12: understanding the complex web of multiple life forces located in schools*. Dieser's study was a qualitative autoethnographical narrative of his experiences as an elementary and a high school student in a Catholic school system in Alberta, Canada. In Dieser's (2008)

autoethnography he stated, “Autoethnographical research interprets a culture by producing highly personalized and revealing texts” (p. 293). My autoethnographical research produced a highly personalized and revealing text which provided real life examples of Stanley’s and Clinton’s theories regarding mentoring relationships. My autoethnography shared a similar organizational technique of Dieser when I separated stories into specific and distinctive times.

For the second segment of my two-pronged research I will conduct interviews with intensive mentors in my life and their mentors based on grand tour questions. These interviews will help me to further understand the stimulators of and the barriers to intensive mentoring relationships. The best method for the second segment of this study is also qualitative. Denzin and Lincoln (2008) affirmed this when they stated, “Both qualitative and quantitative researchers tend to rely on interviews as the basic method of data gathering when the purpose is to obtain a rich, in-depth experiential account of an event or episode in the life of the respondent” (p. 120).

I will use a semi-structured interviewing technique during interviews for a couple reasons. First, all interviews will need flexibility and time as research participants tell stories in order to identify the stimulators of and the barriers to their relationship with his or with her mentee. As Gordon (1992) stated, “Interviewing skills are not simple motor skills like riding a bicycle; rather, they involve a high-order combination of observation, empathic sensitivity, and intellectual judgment” (p. 7). Merriam (2009) claims that the best approach to a semi-structured interview is to keep a flexible mindset and to not prepare exact wording to questions nor to determine the order of questions ahead of time.

Second, the research questions in this study are difficult to answer. Many mentors have not reflected upon the stimulators of and the barriers to their relationships with their mentees. Because of the difficulty involved with answering the research questions in this study, my interview guide will need to include a mix of grand tour questions and probing questions (Merriam, 2009).

DeMarrais (2004) defines an interview as “a process in which a researcher and participant engage in a conversation focused on questions related to a research study” (p. 55). Patton (2002) explains that the purpose of interviewing a research participant is to understand the feelings, the thoughts and the intentions within relationships.

Statement of the Problem

After reviewing data from over 600 case studies of mentoring, Stanley and Clinton (1993) concluded that many people long for intensive mentoring relationships yet miss out on opportunities because they simply do not understand the true nature of mentoring. The stories of my intensive mentors and their mentors will bring greater clarity, depth, breadth, and an applied perspective to intensive mentors on Stanley’s and Clinton’s mentorship continuum.

Research Questions

The significant research questions surrounding this study will be:

1. Based on the stories of two coaches in my life and the story of one coach of my coaches, what are the stimulators of and the barriers to coaching relationships?

2. Based on the stories of two spiritual guides in my life and the story of one spiritual guide of my spiritual guides, what are the stimulators of and the barriers to spiritual guiding relationships?
3. Based on the stories of two disciplers in my life and the story of one discipler of my disciplers, what are the stimulators of and the barriers to discipling relationships?
4. Based on the stories of three coaches, three spiritual guides and three disciplers, what prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

Criterion-Based Sampling

Criterion-based sampling or purposeful sampling “is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned” (Merriam, 2009, p. 77). The research participants selected for study were my mentors and the mentors of my mentors.

Merriam (2009) states, “To begin purposive sampling, you must first determine what selection criteria are essential in choosing the people or sites to be studied” (p. 77). The criterion for the selection of research participants was Stanley’s and Clinton’s definitions of coaching, of spiritual guiding and of discipling relationships. For the purposes of this study, I defined the three levels of intensive mentoring on Stanley’s and Clinton’s mentoring continuum.

Coach: “A Coach provides motivation and imparts skills and application to meet a task or challenge” (Stanley & Clinton, 1993, p.73).

Spiritual Guide: “A Spiritual Guide facilitates spiritual development and maturity at certain critical junctures in a disciple’s life” (Stanley & Clinton, 1993, p.65).

Discipler: “A Discipler teaches and enables a mentoree in the basics of following Jesus Christ” (Stanley & Clinton, 1993, p. 51).

Selection of Participants

Based on my autoethnography and the definitions of coaches, of spiritual guides and of disciplers by Stanley and Clinton, I identified two coaches, two spiritual guides and two disciplers in my life. My two coaches are Brad Jungling and Coach Cory Brandt. My two spiritual guides are Matthew Burch and Pam De Jong. My two disciplers are Dr. Dave Else and Darryl De Ruiter.

I met Brad Jungling after the Pella Christian Grade School Society elected him to the PCGS board of trustees in 2007. Brad has served in senior leadership at Pella Corporation for more than a decade. He grew up in Wellsburg, Iowa, and he is in his early forties. Brad’s father owned a small business in a small town, and Brad worked for his father growing up. Brad and I frequently discuss our similar backgrounds because my father also owned a small business in a small town, and I worked for my father growing up. Another shared similarity is that Pastor Dr. Verlyn Boone married both Brad and his wife Jan as well as Nicole and me. Verlyn had served as a pastor in Wellsburg, Iowa, before moving to my hometown in Hull, Iowa. Brad is deliberately developing me as a leader; therefore, we meet once a month to discuss servant-hearted leadership. Brad lives in Pella, Iowa. He and Jan have one daughter and two sons. Brad is a coach in my life

because he has encouraged me to adopt a servant-hearted approach to leadership and has taken the time to encourage me as a leader.

Coach Cory Brandt was my high school football and track coach at Boyden-Hull/Rock Valley. More importantly, he served as a coach of character development in my life and helped me develop character while I experienced grief due to the death of a close friend. Cory encouraged me to view every circumstance in life as a way to improve or to decline when he taught, “You are always getting better or getting worse. You never stay the same.” Cory grew up in Orange City, Iowa, which is 15 miles from my hometown of Hull, Iowa. Orange City and Hull share many cultural, historical and social similarities. Cory is in his upper thirties and is married with three girls. He continues to serve as a high school teacher and the head football and track coach for Boyden-Hull/Rock Valley. Cory is a coach in my life because he encouraged me to face my grief and to choose to build character instead of wallowing in my sorrow.

I asked Brad to identify one or more people who have coached him. I then asked for a general description of each coach. After I obtained a general description of each coach, I asked Brad to rank his coaches based on the same criteria-based sampling I used to identify Brad as a coach in my life. The criterion was Stanley’s and Clinton’s definition of a coach: “A Coach provides motivation and imparts skills and application to meet a task or challenge” (Stanley & Clinton, 1993, p.73). I asked Cory to follow the same steps. Finally, I selected the research participant who best fit Stanley’s and Clinton’s definition of a coach.

Matthew Burch is a licensed psychotherapist who owns Life Leadership in Pella, Iowa. In 2007, Third Reformed Church financed my meetings with Matthew every two weeks to discuss my spiritual health. Matthew helped facilitate spiritual growth during my first years of educational leadership. The pressures of student suspensions, denominational divisiveness, staff dismissals and the daily strain of serving hundreds of students tested my spiritual health. Matthew helped me deepen my relationship with Jesus Christ and held me accountable for discontinuing the patterns of recurring sins in my life. Matthew grew up in California and moved to Pella, Iowa, with his wife Darla. Matthew and Darla have three girls. Matthew is a spiritual guide in my life because he helped facilitate spiritual development and maturing during my first years as an educational leader (Stanley & Clinton, 1993).

Pam De Jong is my mother who helped me develop a spiritual foundation for my life. Pam deliberately helped me develop a Christian worldview at an early age as she taught me to infuse biblical principles into all aspects of life. She gave me my first Bible in 1993 and encouraged me to read God's word in its entirety once a year. Pam instilled a desire to view relationships as being vitally important in the scope of life. Pam is in her early fifties and lives in Sioux Falls, South Dakota. Pam grew up on a farm near Sioux Center, Iowa, which is 10 minutes from my hometown of Hull, Iowa. She continues to work as an office manager in a nursing home in Rock Valley, Iowa. Pam is a spiritual guide in my life because she helped me value relationships and develop a Christian worldview in my adolescent and my teenage years.

I asked Matthew to identify one or more people who have spiritually guided him. I then asked for a general description of each spiritual guide. After I obtained a general description of each spiritual guide, I asked Matthew to rank his spiritual guides based on the same criteria-based sampling I used to identify Matthew as a spiritual guide in my life. The criterion was Stanley's and Clinton's definition of a spiritual guide: "A Spiritual Guide facilitates spiritual development and maturity at certain critical junctures in a disciple's life" (Stanley & Clinton, 1993, p.65). I asked Pam to follow the same steps. Finally, I selected the research participant who best fit Stanley's and Clinton's definition of a spiritual guide.

Dr. Dave Else modeled a life of service in God's kingdom from the moment we met in 2000. Dr. Else helped me infuse the basic teachings of Jesus Christ into all aspects of my life including the way I treat my family, my leadership style, my career path and the way I lead and serve others. Dr. Else treats his wife Barb incredibly well. After my wife and I spend time with Dr. Else and Barb, we always travel home with a better appreciation for each other. I am attracted to Dr. Else's commitment to Barb, his faith values, his professional career and his influence on others. Stanley and Clinton (1993) state the three most important dynamics to a mentoring relationship include attraction, responsiveness and accountability. Dr. Else is in his early sixties. He and Barb have three sons, one daughter and many grandchildren. Dr. Else grew up in Sibley, Iowa, which is about 40 miles away from my hometown of Hull, Iowa. He serves as the Director for the Institute for Educational Leadership at the University of Northern Iowa (UNI). He also serves as a professor in educational leadership at UNI and conducts many superintendent

searches throughout Iowa. Dr. Else is a discipler in my life because all three dynamics – attraction, responsiveness and accountability – are present in our relationship and are rooted in our shared faith in Jesus Christ.

Darryl De Ruiter held me accountable for becoming more like Jesus Christ during my early years of leadership at Pella Christian Grade School. We shared a life-changing experience when we traveled to Israel for 14 days with Ray Vander Laan. During this trip we deepened our relationship when we discussed what we had learned from Ray and began to hold each other accountable for putting these teachings into practice when we returned to the United States. During this trip we also shared a special moment in En Gedi, Israel, where we thanked each other for being supportive during the difficult situations in leadership and said, “I love you” to each other. Darryl and I also shared common significant life-altering experiences with the death of my father and the death of Darryl’s brother-in-law. Darryl is in his early forties and lives in Pella, Iowa. Darryl and his wife Shelly have one girl and two boys. Darryl grew up in Escalon, California, which shares a lot of cultural, traditional and social similarities with my hometown of Hull, Iowa. He continues to serve as the high school principal/superintendent of Pella Christian High School. Darryl is a discipler in my life because he has enabled me “in the basics of following Jesus Christ” (Stanley & Clinton, 1993, p. 42).

I asked Dr. Else to identify one or more people who have disciplined him. I then asked for a general description of each discipler. After I obtained a general description of each discipler, I asked Dr. Else to rank his disciplers based on the same criteria-based sampling I used to identify Dr. Else as a discipler in my life. The criterion was Stanley’s

and Clinton's definition of a discipler: "A Discipler teaches and enables a mentoree in the basics of following Jesus Christ" (Stanley & Clinton, 1993, p. 51). I asked Darryl to follow the same steps. Finally, I selected the research participant who best fit Stanley's and Clinton's definition of a discipler.

Data Collection

I will interview nine research participants by asking a few grand tour questions. Spradley (1979) states that grand tour questions are useful when research participants need to describe a sequence of events in a relationship. I will let the conversation drive the questions during each interview. This will allow the research participant to open up and to provide adequate details of the stimulators of and the barriers to his or her mentoring relationship (Spradley, 1979).

I will collect data through interviews of Brad Jungling, Coach Cory Brandt, Brad's or Cory's coach, Matthew Burch, Pam De Jong, Matthew's or Pam's spiritual guide, Dr. Dave Else, Darryl De Ruiter and Dr. Else's or Darryl's discipler. During each interview I will ask the same grand tour questions to the research participants identified by my intensive mentors. I will preserve each interview with a digital recorder in order to accurately record what research participants say and how they say it (Opdenakker, 2006). I will also take field notes to interpret "the content of what is being said, the meaning which the interviewee attaches to it, what is communicated via body posture, the voice quality, movements, and so on" (Schamberger, 1997, p. 25).

Guba and Lincoln (1981) promoted the continuous process of member checks during data collection. A member check took place after each interview. Each research

participant received a summary of his or her interview and a full transcript of his or her interview. All research participants had an opportunity to affirm or to clarify any information from the interview.

If a research participant added new information after the member check, I sent him or her an updated summary of his or her interview and an updated full transcript of his or her interview and his or her new information. I repeated this member check process until each research participant informed me that he or she did not have additional information for my study and until each research participant confirmed that all information was accurate.

First, I will interview Darryl, Matthew, Pam, Brad, Cory and Dr. Else based on the frequency in which I see my mentors. For example, since I will see Darryl on a daily basis, I will interview him first. Since I will see Matthew bi-weekly, I will interview him next. Pam and Brad will be my next interviewing participants since I will see them on a monthly basis. Coach Cory Brandt and Dr. Else live over 200 miles away from my home so these men will be my fifth and sixth research participants. All six interviews of my intensive mentors will take place in February and March of 2012.

After interviewing Darryl, Matthew, Pam, Brad, Cory and Dr. Else, I will interview three of the six intensive mentors identified by each research participant. All three interviews of the mentors of my mentors will take place in March and April of 2012.

My findings from nine interviews (three coaching interviews, three spiritual guiding interviews and three discipling interviews) will bring better clarity to the

stimulators of and the barriers to intensive relationships and will answer the research questions in this study.

Grand Tour Interview Questions

Merriam (2009) believed that the fewer, more open-ended the interview questions are the better. It will be appropriate to begin each interview with a few grand tour questions. When applicable, probing questions will follow grand tour questions. “Probes are questions or comments that follow up something already asked. It is virtually impossible to specify these ahead of time because they are dependent on how the participant answers the lead questions” (Merriam, 2009, p. 100.). The following examples are grand tour questions:

1. Let me show you a mentoring continuum created by Paul Stanley and Robert Clinton. Based on the definitions of Stanley and Clinton, _____ identified your relationship with _____ as a (coaching, spiritual guiding or discipling) relationship. How would you describe your relationship with _____?
2. What caused your relationship with _____ to deepen to a _____ level on the mentoring continuum?
3. Give specific examples or stimulators of what caused your relationship to deepen?
4. Give specific examples of barriers that prevented your relationship from deepening?
5. How long did it take for your relationship with _____ to get to where it is now?

Data Analysis

The purpose of this research will be to provide an opportunity for the readers to connect to my story, to the stories of my mentors and to the stories of my mentors' mentors in order to draw conclusions for themselves concerning pieces of the research that apply to their lives. "Stories are how we make sense of our experiences, how we communicate with others, and through which we understand the world around us" (Merriam, 2009, p. 32). The writings of Denzin and Lincoln (2008) provide affirmation for the purpose of my research when they described the goal of getting readers to make connections between the research and his or her life.

I will analyze my story and the stories of my mentors and will divide information into themes or clusters (Merriam, 2009). In order to answer the research questions in this study, all information from interviews will be divided into clusters of stimulators of and the barriers to coaching, to spiritual guiding and to discipling relationships. Merriam (2009) suggests using a constant comparison to analyze the data. A constant comparison consists of reading through data (transcriptions of interviews) and finding similar (constant) themes among people. In particular, it will follow four steps. First, I will read interviews separately and will create code/theme notes. Second, I will read the differing transcriptions, and then integrate and compare codes/themes. Third, I will delimit and refine the themes to find major or primary themes. Fourth, I will provide examples from the data that highlight the themes (Merriam, 2009).

Since my study will involve interviews with the mentors in my life and the mentors of my mentors, I will be the primary source of data collection. One benefit of

being the primary source of data collection is that I already trust and respect my mentors. Because the goal of a semi-structured interview is to understand the story of the research participant, it is essential that I establish rapport with my mentors and their mentors (Denzin & Lincoln, 2008). I will have some level of trust and respect with mentors of my mentors because of the close relationships already established between my mentors and their mentors.

My essential objective will be to understand the stimulators of and the barriers to a mentoring relationship from the research participants' perspective, not my perspective (Merriam 2009). However, it will be important that I limit my possible biases. One of the most difficult challenges of qualitative research is the direct involvement of the researcher in the data collection and the analysis (Creswell, 2003). Taking the following steps to limit the impact of my biases will help ensure my objectivity. All research participants will have an opportunity to review and to clarify my summary from the interview. In addition, all research participants will have an opportunity to review and to clarify my interpretations made during data collection. All research participants will have an opportunity to refer to the full transcript of the interview.

Another goal of my data analysis will be coherence. Eisner (1998) states, "One criterion through which the believability of a qualitative narrative is determined is the coherence or tightness of the argument it presents. Does the story make sense? How have conclusions been supported" (p. 53)?

My findings in Chapter 4 will answer all four of the research questions in this study. My stories will be accurate because all stories will come from the mouth of the

person who experienced the stories. Member checks will also support the believability of the data.

The objective of my data analysis will be to identify themes from interviews of each research participant. I will then attempt to determine similarities of themes (Creswell, 2003) and to understand the essence of their mentoring experiences (Creswell, 1998). The appropriate method of identifying themes from interviews will be coding. The process of horizontalization will allow me to lay out the data and to divide data from interviews into two categories (Moustakas, 1994): stimulators of one's relationship with his or her mentor and barriers to one's relationship with his or her mentor.

I will read transcripts and field notes from all nine interviews multiple times in order to accurately code similar stimulators and barriers to coaching, to spiritual guiding and to discipling relationships. Whenever a research participant identifies a stimulator in the interview transcript or field notes from the interview, I will place an "S" in the margin. The "S" will symbolize a stimulator. Whenever a research participant identifies a barrier in the interview transcript or field notes from the interview, I will place a "B" in the margin. The "B" will symbolize a barrier. The result of the coding process will be to easily identify the stimulators of and the barriers to mentoring relationships. I will categorize the codes into various themes or categories. I will then analyze the themes or the categories in order to understand the essence of the relationships between my mentors and their mentors (Creswell, 1998). Chapter 4 will include explanations of these findings.

CHAPTER 4

FINDINGS AND INTERPRETATIONS

Chapter 4, which consists of six segments, includes my findings and my interpretations of interviews from nine research participants. The first segment is an introduction to my study on stimulators of and barriers to coaching, to spiritual guiding and to discipling relationships. The second segment includes my findings and my interpretations of three interviews of coaches. The third segment includes my findings and my interpretations of three interviews of spiritual guides. The fourth segment includes my findings and my interpretations of three interviews of disciplers. The fifth segment includes my findings and my interpretations of research question number four. The final segment is a summary of my interpretations of my findings.

Introduction

The purpose of this research was to provide an opportunity for the readers to connect to my story, to the stories of my mentors and to the stories of my mentors' mentors in order to draw conclusions for themselves concerning pieces of the research that apply to their lives. "Stories have the ability to stir and teach us. Reading about them often awakens something deep within us that gives us pause to reflect on our own story" (Zachary & Fischler, 2009, p. xv).

My passion to ascertain more about the stories of my mentors and their mentors began when I read intriguing literature written in 1993 by Stanley and Clinton. In *Connecting: the mentoring relationships you need to succeed in life*, Stanley and Clinton (1993) identified a mentoring continuum. The mentoring continuum had three categories

of mentors: passive, occasional and intensive. The passive category included contemporary and historical mentors. The occasional category included sponsors, teachers and counselors. The intensive category included coaches, spiritual guides and disciplers.

I was fascinated with the information regarding intensive mentors and endeavored to use the stories of my intensive mentors and the intensive mentors of my mentors as my research. I asked myself, “Who are the mentors in my life? What caused my relationship with my mentors to deepen? What prevented these relationships from deepening?” These questions led to four research questions in this study.

1. Based on the stories of two coaches in my life and the story of one coach of my coaches, what are the stimulators of and the barriers to coaching relationships?
2. Based on the stories of two spiritual guides in my life and the story of one spiritual guide of my spiritual guides, what are the stimulators of and the barriers to spiritual guiding relationships?
3. Based on the stories of two disciplers in my life and the story of one discipler of my disciplers, what are the stimulators of and the barriers to discipling relationships?
4. Based on the stories of three coaches, three spiritual guides and three disciplers, what prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

All research participants received a copy of Stanley’s and Clinton’s (1993)

mentoring continuum during their interview. Stanley's and Clinton's mentoring continuum enhanced each interview because research participants could refer to the continuum as they were responding to questions during the interview. The following definitions provide a detailed explanation of Stanley's and Clinton's mentoring continuum.

Coach: "A Coach provides motivation and imparts skills and application to meet a task or challenge" (Stanley & Clinton, 1993, p.73).

Spiritual Guide: "A Spiritual Guide facilitates spiritual development and maturity at certain critical junctures in a disciple's life" (Stanley & Clinton, 1993, p.65).

Discipler: "A Discipler teaches and enables a mentoree in the basics of following Jesus Christ" (Stanley & Clinton, 1993, p. 51).

Research Question #1

Based on the stories of two coaches in my life and the story of one coach of my coaches, what are the stimulators of and the barriers to coaching relationships?

In order to answer my research question I needed to identify and to interview two coaches in my life and one coach of my coaches. I identified two coaches in my life based on my autoethnography and on Stanley's and Clinton's (1993) definition of a coach. My two coaches are Coach Cory Brandt and Brad Jungling, who both agreed to serve as research participants in my study.

Cory served as my character development coach through my high school experience. At the end of my interview with Cory I asked him to identify and to rank one

or more coaches in his life based on Stanley's and Clinton's (1993) definition of a coach. Cory identified his father Barry because they share life together.

Brad Jungling served as my leadership coach during my early years of leadership at Pella Christian Grade School. At the end of my interview with Brad I asked him to identify and to rank one or more coaches in his life based on Stanley's and Clinton's (1993) definition of a coach. Brad identified Denny Van Zanten because he had taught him how to be a servant leader.

I selected Denny Van Zanten as the third research participant based on Stanley's and Clinton's (1993) definition of a coach. In conclusion, the research participants for Research Question #1 were Coach Cory Brandt, Brad Jungling and Denny Van Zanten.

Coach Cory Brandt

I met Coach Cory Brandt in his biology classroom in Rock Valley, Iowa, to conduct our interview. We greeted each other with a hug and asked about the well-being of each other's family. Even though we had not talked on the phone or in person for many months, we were able to begin our conversation as if we had talked every day for years.

Our interview began with background information about Cory. He was born to two loving parents in Orange City, Iowa, in 1969. His parents were college students at Northwestern College at the time of his birth. His father's first teaching position was in George, Iowa. Only one year later the Brandt family moved to Glidden, Iowa, where his father served as the head high school football coach and the biology teacher at Glidden-Ralston Community Schools.

During Cory's freshman year of high school his father accepted a teaching and a coaching position at Northwestern College. Their family moved back to Orange City, where Cory eventually attended Northwestern College to play collegiate football. He played for three years and coached for two years at Northwestern College.

During this time he married Susan. Later, their family moved to Burke, South Dakota, where Cory served as a teacher and a head football coach. After a few years in Burke Cory accepted a biology teaching position and a coaching position in Rock Valley, Iowa. He continues to serve as a biology teacher at Rock Valley Community Schools as well as the head varsity coach for football and for boys' track. Cory and Susan have three girls.

Cory explained that his parents instilled core values in him at a young age. His priorities are his faith, his family, his hard work and his conscious desire to do things the right way. His family attends Faith Reformed Church on a regular basis. It is a priority for their family to eat meals together around the supper table every night. Their family engages in hard work, and they do their best to make ethical decisions in all aspects of their life.

Stimulators – attraction and time. I asked Cory to describe how our relationship began. He responded, "I remember you in junior high. For whatever reason, you had the attitude of a winner. You were a warrior. You were a fighter. You had a little bit of a leadership quality about you even then." Our relationship began to deepen as we spent a significant amount of time together during my freshman year of track. Cory went on to

explain, “I knew you were a leader. I knew I could count on you. I enjoyed being around you.”

Stimulators – safety and love. Only a few months after the track season one of the athletes on his track team died in an automobile accident. Mitchel Westra was 18 years old when he died. Cory stated this was the first situation when one of the athletes he had coached died in high school. He solemnly explained,

That was a hard time. I remember how that time was for you personally. I don’t even know that I knew my role in that if you want the truth. I just knew that you were hurting. I was there for you...not always in amazing ways, but I was there. I was praying for you. I felt for you. Seeing your pain was hard...seeing kids truly wail...I mean mourn where their hearts are ripped out...that killed me. As far as seeing my role...I just wanted to be there. You were always someone that I gravitated towards. I always loved you.

Stimulator - ability of the coach to motivate a mentoree to improve. Cory and I continued to spend time together during the football and the track seasons in 1997, in 1998 and in 1999. While coaching he would intentionally guide our attitude. He believed in the attitude that, “You are either getting better or you are getting worse...you never stay the same.” He taught that this attitude permeates all aspects of his life. He said, “That is in football. That is in track. That is in teaching. That is in life. That is in my faith. That is in my marriage. That is how I am as a dad. Average is the enemy.”

Stimulator – potential of the mentoree. Later in our interview Cory recalled that there was a great deal of excitement for the 1999 football season at Boyden-Hull/Rock Valley. School boards from each school had recently voted on a new mascot beginning with the 1999 football team. Cory explained, “We became the Nighthawks and put on the

new uniforms. It was the first true team...maybe in the history of the sharing agreement. We became a true team, and you were a leader on that team.”

Stimulator - ability of the coach to motivate a mentoree to improve. Motivating his athletes has always been important to Cory. Before games he would initiate contact with each player. Because Cory knew that I was still grieving the death of Mitchel, he capitalized on those emotions to motivate me to play football. He explained,

Our little ritual before games when we were in line...I don't know if it comforted you or reminded you...it comforted me. I don't know...seeing you guys...I knew that you carried it [grief from Mitchel's death] with you all the time. You had it [Mitchel's athletic number] on your clothing. You had it [Mitchel's athletic number] on your shoes. You were going to have it [grief from Mitchel's death] with you through high school for sure. That was good. I loved that. There is nothing wrong with that. You changed from playing with sorrow to playing with a purpose. You were going to honor him with your play. For you, it just meant...there is your strength...you were good to go. You were good to go. It was something we had to do. It made me feel as good as it made you feel. He [Mitchel] helped that, and that was part of your motivation.

Cory coached a successful football team and a successful track team in 1999 and 2000.

He explained that his definition of success was “to be the best team we could be with the people God has given us.”

Stimulator -- serving as a role model. When asked if he was intentional about mentoring, Cory responded that he was intentional about being a role model for his student-athletes. He said,

As far as a role model...I hope it is how I carry my life. They would see how I treat my wife and my kids. They would know that is a very important part of that. Family is very important to me and how I live my life...hopefully in how I treat people...especially in how you honor women, and you treat them with great respect. I want them to carry themselves in a way that is honorable. I hope they also see my work ethic. I hope they know I am somebody who works hard and is willing to do anything for people. I hope they see me as a man of faith. That is

very important to me. We stress that a lot more in football than we did back then. I hope they see me in those aspects.

I asked Cory if he could convey any specific examples of how he influences student-athletes. He explained,

We actually do something called Nighthawk Character now. Each day they have to list three things they are thankful for. We have three objectives for each day. Number one is an academic goal. It has to be something that you can attain. Number two is a social goal. I don't care if it is opening a door for a lady. Number three is a football goal. It has to be something you can accomplish that day. We also have a word of the day. When we begin our practice we talk about the goals and objectives...things they are thankful for and the word of the day. As the weeks go on, I actually start adding a devotional to it. We have character groups as coaches. Each coach has a set of kids. They have to turn them in every Monday. It is focus...it is heart...it is teamwork...it is competition...it is perseverance...it is discipline...it is the big game...it is winning...it is attitude...it is all the things that are important to me in the game of life. We do a lot of focus on those things now. It is a great responsibility we have as coaches.

Stimulator – safety. After the completion of my high school experience in 2000 my plans were to attend the University of Northern Iowa to begin a career in education. However, because the negative anticipation of moving four hours away from home was intense, I needed to discuss my feelings with someone I trusted. Cory explained,

I can still remember that talk. I wanted you to know that number one...you were normal. Number two...I wanted you to know you were going to go. It was best for you. Quite simply put, you did not belong on a construction crew in Hull...which is where you might have ended up because you could do anything construction-wise. You had a higher calling. I knew that. You were bound and determined and destined to be great. I knew that you were because what you did for me in high school...the relationship that we had. You were bound to do great things because you can impact people. That is important to me because you need to know that I care so much about you. If I had to haul you there, I think I would have done it.

Stimulators – time and love. Our coaching relationship continued after high school, throughout college and into my career as an educator. On September 8, 2010, my

father suddenly passed away from an unexpected heart attack at the age of 53. Cory met me at my father's house that evening. He said, "It was just where I had to go. There was no hesitation or doubt. I told Susan, 'You know where I have to go.'"

Barrier – time. When asked to identify any barriers to our relationship, Cory said, "A barrier today is busyness. It is just life."

Barrier – too high expectations. When asked if there were additional barriers, he recalled an instance when he had felt he pushed too hard as my coach. He said,

I remember getting on you one day. I got on you, and I had to come in the next day and say, 'I'm sorry. I didn't mean to get on you that hard and in that aspect and in that way.' I actually talked with you in the tape room. I pulled you in because I felt bad. I remember thinking, 'That is a leader I need. He needs to know I mean business too, but he needs to know I love him and care about him.'

While this situation may have been a short-term barrier, it helped develop more trust and respect for each other.

Identify one or more coaches in Cory's life. The final task of our interview was for Cory to identify coaches in his life based on the definition of a coach provided by Stanley and Clinton (1993). He responded,

My dad...he has blessed me so much. I have been very thankful for him. Coach Larry Korver...he challenged us, but imparted to us that the most important aspect is not football but who you are as a man of faith. Ron Juffer...educationally...he was my education stimulus because I wanted to be the guy who knew everybody in my class...like he knew people. A person that challenged me greatly in college that affected me here (hand over his heart)...Kris Korver...faith-wise...he has had one of the biggest impacts on my life. Today...Chris Godfredson. He has had quite a life story and changes where he is at. Another big spiritual guide in my life is my brother-in-law Lyle Scutte. He is awesome. And all the guys I coach with are coaches in my life and counselors and guides and friends. I could go to my grandpas and put them on that list. Those are important people.

Conclusion. In conclusion, Cory has definitely served as a character development coach in my life through high school and especially after Mitchel's death. Mitchel's death caused me to enter a time of severe depression that lasted for a couple of years. As the depression lifted in my life, I reflected upon that difficult time. I realized that Cory walked alongside me, and I remember thinking, "If he could do that for me...I want to do that for others." Cory's support helped me discern my career path as I became passionate about serving as a teacher and a coach.

He influenced my faith, my priorities, my attitude, my work ethic and my profession. Young men who participate in high school football or in high school track at Boyden-Hull/Rock Valley have an excellent character development coach.

Brad Jungling

Brad arrived in my office at Pella Christian Grade School five minutes before our interview and apologized for being late! This did not surprise me. Whenever my calendar reminds me that I am going to meet Brad at Pella Corporation for lunch at noon, we usually meet around 11:40 a.m. We share a common desire to respect each other by making it a priority to be ready long before the scheduled time to meet. We began our interview within a minute of when he entered my office. This did not surprise me either as we both enjoy being productive every minute of our day.

Brad grew up in Wellsburg, Iowa, which is a rural community in northeast Iowa. His father owned the local service station. His mother stayed home to raise Brad and his two brothers. Brad worked at his father's business throughout his high school years. After high school he attended Iowa State University and later transferred to the University of

Northern Iowa to finish his major in industrial technology. He also earned a minor in business.

During the summers of his college years he worked at a dairy farm where the owner of the dairy farm had an immense influence on his life. Brad explained that the owner of the dairy farm was actually his future wife's uncle. Brad said, "I just learned a lot about being a Christian husband and father. He was just a passionate guy. He influenced me."

After his college years Brad landed the first job of his professional career at the Rolscreen Company in Pella. He began serving as a first line manager. He shared, "I hated it, but I learned more in three years than the rest of my life combined." This experience would serve him well in future management positions.

Brad married his high school sweetheart Jan during this time. Jan served as a teacher at Pella Christian Grade School. Brad affirmed, "It was a significant journey/milestone in our life. It introduced me to Christian education. It really got us involved, and probably kept us in Pella during the early years, which I am thankful now looking back." Brad became involved in multiple aspects in the community of Pella serving as a deacon at church, a school board member at school and a coach of his three children's athletic teams.

Brad explained that his relationship with me began via his wife, who met me while she served on the search committee for the next principal of Pella Christian Grade School. Brad recalled, "I remember serious discussions and a lot of prayer together about who was going to lead this school. Here is this guy with no experience...no Christian

education background...but he is the right guy, and she knew that right away.” He further explained, “The first time I met you was when you were introduced to the school (as the new principal). It would have been the spring before you started. I remember shaking your hand and thinking you were really young.”

Stimulators – time, attraction, potential of the mentoree and serving as a role model. About a month later Brad was elected to the school board at Pella Christian Grade School. Brad reflected, “That is where we got to know each other pretty quickly. We went through some challenges together, which I think probably helped us grow deeper together. We went through some interesting, tough stuff.” Brad explained that our relationship began to center around my role as a principal and around his role as a board member. I asked Brad if he were intentional about mentoring me. He replied,

I think I can honestly say yes. Not that I ever was so stuck on myself that I thought I could change this guy. That was never it. I saw a lot of potential in you. I saw a lot of natural ability. I believe that leadership is many times learned. Much of what you need as a leader is learned...it was more of that attitude.

Brad summarized my first three years as a principal and his first three years of service as a school board member when he stated, “I think it is the iron sharpens iron concept. As you look back on your life, we learn the most when it was the most difficult.”

Stimulators – time and love. Our relationship continued to deepen throughout the next four years. My father’s heart attack claimed his life on September 8, 2010, which was during my fourth year as a principal at Pella Christian Grade School. When asked to reflect upon how this event affected our relationship, Brad said,

I ached for you because I was thinking this is what happened to me. I just felt like it was important for me to really be there for you, because that is what I cherished...was those people who were just there touching base. It was eerily

similar except you were younger than me, which was about the only difference. Other than that our fathers were about the same age. We had similar growing up experiences where we saw them interact as a community leader and as a fireman and a small business owner in a small town. This is probably another reason why we click. Our upbringings were very similar. I learned so much from watching my dad as he went about his daily work. That can't help but have an impact on you, and you can't be a business owner in a small town without doing something right...taking care of your customers...listening and serving. I think that maybe we were aware of that connection that we had a similar upbringing...probably the circumstances around your dad's death being so similar to the circumstances around my dad's death brought that full circle.

This shared experience helped our relationship deepen to a new level. Brad went on to explain, "It is very clear to me that it is the intensity of experience. That is the catalyst."

Brad thought the intense experience could be either personal or professional. Brad clarified, "When your dad dies, that is an intense experience that opens another door. That is when you consciously say, 'I am going to walk through this door, and we are going to take this to another level.'"

Stimulator – potential of the mentoree. Our relationship continued to deepen through intentional leadership coaching by Brad. He explained,

Early on when you became principal here, I saw that potential...very confident...to the point where I could see that if you would humble yourself a little bit you could be more effective. There was a point where I thought 'he could be better if he would be more servant-hearted.' I tried to guide there and show that that is a good model. We have had a lot of discussions about that model of servant-hearted leadership.

We completed a couple book studies on books written by Jim Hunter. We read and discussed *The Servant* (1998) and *The World's Most Powerful Leadership Principle: How to Become a Servant Leader* (2004). Both books led to meaningful conversations about servant-hearted leadership.

Stimulator – accountability. Brad believed accountability entered our relationship early on because of his role as a board member and of my role as a principal. Brad explained, “Because of the board/principal relationship early, that probably forced that more than if we were just mentor/mentee. It was a little more formalized.” Accountability spilled over into our personal and our professional lives. Brad commented,

Where your career, family, faith walk should be. We have a lot of good discussions about that. I think we share those desires, and we share those values. I think we have had some times when we could hold each other accountable. Are you spending enough time with your wife? Are you spending enough time with your boys? I think we need that. Men need that.

Stimulator – love. Next, Brad emphasized that he believes love is a central force in our relationship. He explained this in detail when he said, “It is intentional. I care about what is going on in David’s life. I want to see David make good choices. I want to see him grow because I like him.”

Stimulator – safety. Brad believes that a safe relationship has been crucial to our relationship. He said,

Good coaching is building a relationship with someone you can trust. It is trust. It has to be a safe place. You have to be able to lay it out there and say, ‘This is what I am struggling with. This is who I am. This is the mistake I made.’

Barrier – time. I asked Brad to explain some barriers in our relationship. He deliberated, “I think time is always going to be a barrier. I think we have done a pretty good job of carving that time out and scheduling it.” We have met at least once a month since Brad completed his three-year term as a school board member at Pella Christian Grade School. We continue to serve on a committee for school that meets once a month, so we are purposely trying to spend as much time together as possible.

Barrier – age. Brad identified age as another potential barrier to our relationship.

He shared,

I think one could observe us and say that our age difference and the fact that we are in a different stage of life could be a barrier, but I don't think it is. I think it is not a concern because of where you are and the experiences you've had and your abilities. I view this as a two-way street. We strengthen each other. That is probably a little rare that someone who has more experience feels that way about someone who has less experience.

Barrier – lack of coaching skills. A final barrier surfaced later in the interview.

Brad contemplated, "If I think back to people who should have been coaches for me...they weren't. In fact they were pretty poor examples for me. I think that has had a big impact on me." Brad has used these poor examples to motivate him to serve as a deliberate coach for others.

Identify one or more coaches in Brad's life. I asked Brad to identify one or more people who have served as a coach in his life based on the definition of a coach provided by Stanley's and Clinton's (1993) research. Brad asserted,

Denny Van Zanten best fits that. It started as a mutual respect and a connection personally and professionally. He took an interest in me because we had some shared interests. We went to the same church. He was an older, wiser leader, and I was a young guy. He kind of took an interest in me and then I started working for him. That's when the intentional coaching really started. I learned a lot from him on how to communicate...how to be a servant-leader...how to really treat people well and the rewards you get from that. And then I didn't work for him, and we continued that relationship. I have met with Denny Van Zanten for either once a week or once a month for 15 years. I have worked for him two or three different times during that time frame. In between, we continued. I don't work for him right now, but we still meet once a month. It is different, but it is probably better. I save things for when I want to talk to him about. 'I got this challenge. I need some help. How do I work through this?' He can impart skills and wisdom. I'll call him and say, 'I have this thing going on, and I need help. What do you think?' I can go to him, and I can trust him. I know he is going to give me very sound advice.

Brad also identified his father, his wife's uncle and Mike Farquhar as coaches in his life. Each of these three men has coached him at a different time in his life. Brad finished the interview by ranking Denny Van Zanten as the number one coach in his life. He said, "For me, it's Denny. Denny is the guy who fits that."

Conclusion. During our time together we learned some great lessons about listening to others, about sifting out the emotions to focus on facts and about leading with a servant-hearted attitude. I feel incredibly blessed that Brad Jungling has influenced me as a leader. During our interview I said,

More than anyone, you have helped me become more like Jesus Christ as a leader. That is a big part of who I am and how I want to serve in God's kingdom. So you more than anyone have helped me develop that mentality.

Denny Van Zanten

Denny and I met in his office at Pella Corporation to conduct our interview. I was excited to interview the leadership coach of Brad Jungling. He created a welcoming environment as soon as I entered the building because he waited by the entrance and greeted me with a smile and a handshake. Denny is professional and comes across as welcoming and as kind-spirited.

The interview began when I asked him to give background information about himself. He was born in Rock Valley, Iowa, and his parents were farmers. Denny identified faith, hard work and church attendance as important family values in his childhood. After a couple dry years of farming, the Van Zantens moved north to Luverne, Minnesota. Denny attended Luverne Public Schools before transferring to Southwest Christian School in Edgerton, Minnesota. Next, he attended Dordt College in Sioux

Center, Iowa, which is a small church-affiliated college. He met his wife at college, and they married when both of them were college students. After college they moved to Pella, Iowa, so Denny could begin his career in accounting at Pella Corporation. He has served at Pella Corporation in various roles during the past 30 years including a manager in accounting, a cost management specialist in manufacturing, a continuous improvement leader, a plant manager and now a vice president of manufacturing. Denny and his wife have three children and have one grandchild.

Stimulators – attraction and potential of mentoree. Denny met Brad Jungling in the mid 1990's at Pella Corporation. They both attended Calvary Christian Reformed Church so they had a connection not only at work but also at church. Denny described his early relationship with Brad in the following way:

He was just a super guy. He was the kind of guy that people like to be around. He also seemed like a guy who would take coaching. He was open to what others had to say. You could just see he was a family man. He had similar interests. I saw a lot of potential in him...someone who could really be a leader...an excellent servant, spiritual leader. So he was someone I liked to be around. He actually left Pella. I don't know if he even knows this, but I was his big sponsor in getting him back here. He wanted back in, and I was beating down doors saying, 'We have got to get this man back. He is a good man.'

Stimulators – attraction and ability of the coach to motivate a mentoree to improve. Denny connected with many aspects of Brad's personality. He explained, "He is empathetic. He listens well. He takes positive and constructive criticism really well. He will share back what his guts are telling him. He is willing to be vulnerable." It was obvious to Denny that Brad was open to coaching and that he had incredible leadership potential. Denny continued, "I definitely think we have a lot of similarities. I think it is

human nature that if someone has similar backgrounds, beliefs, priorities in life that it becomes more of a fruitful mentoring relationship for both of us.”

Stimulators – accountability and ability of the coach to motivate a mentoree to improve. Denny’s coaching relationship with Brad deepened as Denny took intentional steps to help Brad become a more effective leader. Denny stated, “Brad could come across as serious” in his early years of leadership. He further explained, “I have seen that as an opportunity because when you get to know him, he is a personal, servant leader. I don’t think he was as influential as he is now.” Denny also asked specific questions with the intent of helping Brad to become a great leader. He asked questions like, “What are they going to think when you communicate? Are you being empathetic? Are you being careful with the words you speak so people know that you care?”

There was also a coaching relationship when it came to priorities in life. Denny wants “to make sure he [Brad] keeps his priorities. He is driven, and I love that about him. He just has to remember it is all right to coach that football team.” Denny explained a couple more areas where accountability permeated their coaching relationship when he stated,

I think the priorities in life are making sure we take time for our family. How do we share our faith appropriately? How can we feel comfortable with doing that? How can we live as God intended us to? I think he holds me accountable for that. I hope that I do the same with him.

Stimulators – time, accountability and serving as a role model. Denny has been intentional about finding time to meet with Brad for the past 10 years. Denny attested, “I have been deliberate to have a relationship with him...intentional about setting up times to talk.” He continued, “Right now it is just once a month on a formal basis. I would say

we talk at church, or I stop by his office once a week. Once a month we have time on the calendar.” They discuss work during these times, yet they also attempt to keep the discussions about work to a minimum. Denny explained,

I much more appreciate the times we sit back and talk about priorities, and talk about how you handle such-and-such a kid situation. The big thing about Brad and me...given our jobs and given our responsibilities...how can we live as God intended us to? How can we share our faith appropriately? How can we feel good about our impact on this earth?

During these times Denny has shared an important message with Brad that he learned from his mentor. Denny emphasized, “Just remember you are leading 3,000 people here. You *can* be a role model...think of the impact of mentoring relationships you could have.” He challenges Brad to remember that he can have an incredible impact on the many people at Pella Corporation due to his role as the director of operations of Pella Corporation.

Stimulators – time and safety. Denny and Brad have encountered some intense experiences while serving together at Pella Corporation. Denny noted,

Brad and I were teaming up when the industry was going to pot. So we are sitting across the table thinking, ‘We have too many people. We have got to reduce our capacity significantly.’ People count on us. So there were some intense times, and I think that did draw us closer, and we got closer together.

Stimulators – love and safety. A deep bond has developed between Denny and Brad. They certainly trust and love each other. Denny commented, “I would feel comfortable sharing anything with him. My relationship with Brad is pretty special because there are not very many men with whom I feel comfortable sharing with.” He also explained he cared about Brad’s family when he said, “I care about their happiness. I

care about their being able to live a joyful life. I want their kids to be strong Christians...and feel good about themselves and their impact on the world.”

Barrier – time. Next, Denny identified barriers in his coaching relationship with Brad. The first barrier is time. Denny said, “Time. I believe building trust in a relationship takes time. You need to look each other in the eye. You need to talk about things. We are busy. That is probably our biggest barrier.”

Barrier – direct reporting relationships. A second barrier surfaced whenever Brad directly reported to Denny at Pella Corporation. Denny explained,

When we had a direct reporting relationship...I think Brad and I were able to get over that, but there are many mentoring relationships that when they begin reporting to me, or if they begin reporting to someone who reports to me...I kind of back off of the mentoring. I like the coaching to be all-inclusive. I never want it to be work-focused. Work is a part of it, but it is a whole life type of thing. I have to be fair. It is hard to do that when someone directly reports to me when I do not do that with the other seven people. I think reporting relationships can sometimes be a barrier.

Barrier – different values. Denny identified incongruent values as a third barrier to coaching relationships. He stated, “If we have inconsistencies...incongruent thoughts about priorities in life...I think that can be a barrier. Brad and I don’t, but that could be one.” He continued explaining that some people are inconsistent with what they say and with what they do, which leads him to feel their values are incongruent.

Conclusion. Denny concluded the interview with a great compliment regarding his coaching relationship with Brad. He shared,

The thing about mentoring that I have often found is that when you go into mentoring you think you are going to help people. That is what I would want to do. That is my role I think. That is what God has called me to do. But I would say that I typically get more out of it than I give. Just being around people like Brad is an inspiration to me...of how to treat people right...how to communicate

effectively. That is probably my closing comment. I probably go into these relationships wanting to help people, but they help me much more. Tell Brad he has helped me more than I have helped him.

Research Question #2

Based on the stories of two spiritual guides in my life and the story of one spiritual guide of my spiritual guides, what are the stimulators of and the barriers to spiritual guiding relationships?

In order to answer my research question I needed to identify and to interview two spiritual guides in my life and one spiritual guide of my spiritual guides. I identified two spiritual guides in my life based on my autoethnography and on Stanley's and Clinton's (1993) definition of a spiritual guide. My two spiritual guides are Matthew Burch and Pam De Jong, both of whom agreed to serve as research participants in my study.

Matthew Burch served as my spiritual guide when we met every other week during my early years of leadership at Pella Christian Grade School. At the end of my interview with Matthew I asked him to identify and to rank one or more spiritual guides in his life based on Stanley's and Clinton's (1993) definition of a spiritual guide. Matthew identified Ray Anderson because he had made a significant impact on Matthew during his seminary training.

Pam De Jong served as my spiritual guide during my adolescent and my teenage years. At the end of my interview with Pam she agreed to identify and to rank one or more spiritual guides in her life based on Stanley's and Clinton's (1993) definition of a spiritual guide. Pam identified Pastor Dr. Verlyn Boone because he had helped her develop spiritual formation during her adult life.

I selected Pastor Dr. Verlyn Boone as the third research participant based on Stanley's and Clinton's (1993) definition of a spiritual guide. In conclusion, the research participants for Research Question #2 were Matthew Burch, Pam De Jong and Pastor Dr. Verlyn Boone.

Matthew Burch

When I asked Matthew to serve as a research participant in my study, it was no surprise he asked to meet in his home for the interview. Matthew and I have met in his home bi-weekly for the past five years. The main floor of his home is used as his residence, and the basement of his home is used for his business Life Leadership LTD. Matthew is one of only a few licensed psychotherapists in Pella. He works with 50 to 70 individuals, with countless businesses and with many churches.

Matthew was born in Phoenix, Arizona, but he spent most of his early years in southern California. After high school he attended Azusa Pacific University for college. As an adult he chose to move back to southern California because he felt called to attend seminary. At the age of 30 he married Darla and moved to Pella, Iowa, because Pella was his wife's hometown.

Matthew and Darla moved to Pella with the intent of serving as therapists in the community. They began attending Third Reformed Church and began making contacts within the community. It was difficult to find office space in 1993, so they inquired about using the parsonage, which was owned by Third Reformed Church. This opened the door for discussions regarding a partnership with Third Reformed Church and Matthew. Matthew summarized, "That is what launched a place for our practice ...as well as a

feeder stream of people who needed to be seen.” The elders were supportive of the situation as well because they needed their senior pastor, Pastor Kevin Korver, to transition from a counseling role to a visionary and a leadership role. It was a win-win situation for Third Reformed Church and for Matthew. Matthew explained that Pastor Korver continues to refer parishioners to him which helps his business grow as he serves more people. Matthew continues in this role today.

Within weeks of accepting the role as principal of Pella Christian Grade School, Pastor Korver referred me to Matthew Burch. Pastor Korver informed Matthew,

I just want you to know – FYI – David De Jong will call when he is ready. He just wants some input about leadership and about living in Pella...there may be some CRC/RCA discussions that take place. You will know what to do when you meet with him.

CRC is an acronym for Christian Reformed Church, and RCA is an acronym for Reformed Church of America. Historically Pella Christian Grade School served students who primarily attended a Christian Reformed Church. I had only attended churches within the Reformed Church of America denomination, and thus I knew very little information about the Christian Reformed Church. I accepted Pastor Korver’s support and began scheduling meetings with Matthew.

Stimulators – time and ability of mentoree to identify spiritual needs. My relationship with Matthew originated as a spiritual guiding relationship. When asked to describe our relationship during the first couple of years, Matthew replied,

It was really important that I got to know you and not just your roles and responsibilities. It was important that I got to know *who* you are as a person...what you value...what is important to you...what you are passionate about...what you dream about...what you love...what you dislike...what drains you...what takes away energy...and what completely frustrates you. Some

authors would call this your interior...and how your interior coordinates effort to create external taskings that matter and are meaningful.

Matthew further expressed that he wanted to learn the answer to the question, “Who is God to you?” He said,

One of my goals was to take you where you were at that time. I look at it this way...as a guide...as a counselor...as one who comes alongside...it means being able to understand the life rhythm that someone has because I do not want to get ahead and suppose something that is not there. But I don’t want to be behind to where you are having to use energy to have me catch up with you. I want to be right alongside...consistently. That requires an intuitive quality...asking questions...certainly a high degree of listening and hearing...not just listening, but hearing what a person is saying. What we are saying is just a verbalization of what is happening on the inside.

Stimulators – love and acceptance. Our relationship continued to deepen, and our love for each other grew with each bi-weekly session. When asked to describe the past three years of our relationship, Matthew’s first words were, “A love has developed...because of a type of intimacy...and a type of befriending and trust...that has enabled the most tender and vulnerable parts of you...to become what Christ is helping you to become.”

Stimulators – responsiveness of mentoree and attraction. My responsiveness to the suggestions and advice from Matthew helped our relationship deepen. Matthew reflected, “I think you are a learner and have the quality of learning which is a foundational quality for leadership, but it is also a foundational quality for growth and development.” We often discuss complex personal and professional situations during our time together. Matthew explained, “Whether it was leadership development principles or behaviors or ways of executing things...it wasn’t just you wanted to do the right thing. You wanted to become the right thing.”

Stimulators – ability of mentoree to identify spiritual needs, time and

responsiveness of mentoree. Next, Matthew detailed his role of a spiritual guide from a leadership perspective:

The interesting thing of leadership is that so much of leadership seems to center around the kind of definitions of role that need to be fulfilled in order for you to be a leader. Yet if you continue to climb the leadership capacity ladder of being a leader, there will be a point in time when the role will be too much for the soul, and you will implode. You have heard me explain this before, but I will explain it for your research. You will eventually squirt out the side when the role is too top heavy for your soul. What I mean by the soul...is getting back to this whole idea of becoming what you know...and pressure comes from all the roles and hats that you need to fulfill...but if there is not an interior pressure that is able to hold and sustain that external pressure...you will implode. The level of title, the level of pressure, the level of responsibility will find you out...and you will leak out the side. My focus as a spiritual guide...as friend...as colleague is to be sensitive to, ‘What is the internal pressure that is developing and growing so that the level of soul and becoming is a greater quality that is known by you that continues to manage and handle external pressure.’

Over the years I have discussed many difficult moments and difficult situations with Matthew. Matthew embraced these as he explained, “I look for those moments where things are not homeostatic because those are the greatest opportunities for change.” He additionally emphasized, “So when you have some sort of crisis going on...when you have a situation that feels really big...when you are shouldering something just out of your reach...those are golden opportunities for growth.”

Stimulators – acceptance and reflection. During our interview Matthew mentioned the word “acceptance” many times. I asked him to elaborate on acceptance, and he expanded,

I think a key, key hurdle in a spiritual guiding relationship has to do when a person gets over the thought of when a mentee is concerned with, ‘What is that person going to think about what I say?’ I think you are not as concerned with what I think of you because you feel like you have a freedom to say what you

need to say because you are trusting and confident that I really have your best interest at heart. When there is well-being...when there is the best interest...when there is safety...and I am talking about emotional safety that regardless of the topic...how great it is, it is not going to impress me...how dark it is, it is not going to move me away from you. There is an acceptance piece that is critical to enabling the formational piece to actually form.

Matthew explained he is intentional about accepting all aspects of my interior, inner self and my exterior, outer self. He desires to create an environment where I feel free to share anything about my personal or my professional life. He commented, “Otherwise our relationship would not be able to gain traction. Traction happens because *I accept you*...the person you are and who you want to become...because I want to learn where my role is in that all.”

Stimulators – acceptance and responsiveness of mentoree. Matthew suggested that his acceptance of my vulnerabilities is a key stimulator for our spiritual guiding relationship. Matthew explained,

I would say that vulnerability is a key stimulator in the process of formation because formation really takes place from the inside out...not outside in. We have the professional vulnerabilities, and we have the personal vulnerabilities. The professional vulnerabilities are really important because those can influence a lot of people. However, there is direct linkage to personal. I would go as far to say if those are not congruent – professional and personal – then there is something that is really false about that person...there is something that is disconnected there. So what you do in your private, personal life has direct impact on what you do in your professional life, so there has to be a deep congruence. If there isn't...then part of your professional life is held together by the falsity of the role you know you need to fulfill.

When vulnerable aspects for the mentee begin to surface, the relationship with a spiritual guide has an opportunity to deepen. At this point in the interview Matthew's eyes began to water. I asked him to explain the emotions he was feeling, and he replied, “It touches

me because what it does is touches the very Spirit within me...it's the most vulnerable side of me, David."

Barrier – misinterpretation. When asked to describe any barriers to spiritual guiding relationships, Matthew explained that some of his clients are "limited because of their personal definition (of a spiritual guide)." He expounded, "There is a real lack of education of what spiritual formation really is." Spiritual formation is a complex concept so discussing expectations is critical for healthy spiritual guiding relationships.

Matthew explained that his understanding of spiritual formation "is to forever, until the day I die be moving towards a more vibrant expression and experience of life...so that integrates a life I live...all of its ups and downs...so I can bring forth [spiritual] life."

Barrier – time. Matthew stated that consistent, quality time is another barrier to spiritual guiding relationships. A lack of consistent, quality time could limit the depth of a spiritual guiding relationship.

Identify one or more spiritual guides in Matthew's life. Matthew concluded the interview by identifying people who have facilitated spiritual development and maturity at certain critical junctures in his life. He thoughtfully responded with,

A significant spiritual guide for me was Ray Anderson. He was my seminary professor. During my seminary training...my education...I sought him out and he spent time with me one-on-one. As well, he had a church down in Seal Beach - a church of maybe 50 people. I went to that church for a period of time when I could get down there...when I lived in southern California. In college, it would have been Kent Walton. He did not necessarily meet with me one-on-one, but he met with a group of men who were part of a resident assistance group. His wife was the director of resident assistance. Kent was...I don't know what he did...he was a teacher or a coach...I don't know what he did. He hung around the campus or something. He just loved investing in students to see their growth. On a

personal, personal level, it was my father. He gave me the baton of faith for two reasons. One is how he lived. The other was the spiritual touch point he gave to me in my life.

Conclusion. In conclusion, my interview with Matthew helped affirm his role as a spiritual guide in my life. He has served as a spiritual guide as we have discussed the most vulnerable aspects of my life. More specifically, we have discussed my intimate relationship with my wife, my professional shortcomings, my father's death, my deeply spiritual moments and my personal relationship with Jesus Christ. He has certainly helped "facilitate spiritual development and maturity" during my early years of leadership. My prayer is that our relationship continues to grow deeper even if God leads my family away from the community of Pella.

Pam De Jong

Pam De Jong is my mother, yet I will refer to her as Pam for this study. The environment for our interview felt like home because I will always consider my mother's house as my home. Pam and I met for the interview on a Saturday evening in her house in Sioux Falls, South Dakota. My wife and my boys were at my in-law's house, which is about two hours away from Sioux Falls. This meant I did not have any responsibilities as a father, and Pam did not have any responsibilities as a grandmother.

Our interview began with background information about Pam. She was born in Hudson, South Dakota, which is near the border of South Dakota and of Iowa. Her parents were married for one year before she was born. Pam became an older sister a couple years later, and she quickly became best friends with her younger brother Randy.

She has fond memories of playing catch with Randy on the farm and of cooking food with her mother Nell.

Pam attended Lebanon Christian School, which was a three-room schoolhouse only a few miles from their farm. Their family attended a church in Inwood, Iowa, which was approximately 15 miles from their farm. Pam described her upbringing,

We had pretty strong family values. Every Sunday we went to my dad's parent's house for Sunday dinner and then went home to have a nap. It was very strict on Sunday. We basically went to church, did our Catechism and Sunday school lessons, read and took naps.

Pam emphasized that catechism memorization was an important aspect of her upbringing. She commented, "My mom was the one who asked me the questions, and she quizzed me until I knew the material and answered the questions right." While faith was at the center of her family's values, she also had fun childhood memories of watching softball in the summer, of helping in the garden and of preparing meals.

After graduating from Hull Western Christian High School, Pam attended Western Iowa Technical Institute in Sioux City, Iowa, to train as a secretary. She met Brian De Jong during this time and married him a year later. Brian and Pam had three children. She said, "I can honestly say I felt on top of the world. I loved being a mom." Her family was complete: her husband Brian; her daughter Julie; her older son David (me); her younger son Danny.

Stimulators – ability of mentoree to identify spiritual needs and time. Pam had a strong desire to raise her children in the fear and in the knowledge of God. She thoughtfully expressed, "I was taught that it was very important to raise your kids in the

Bible and the church.” When asked to provide specific examples of how she had raised me in the Bible and in the church, she elaborated,

When you were little, I remember you would have a hard time sleeping at night. You would have a hard time slowing your mind down. So I bought you scriptures sung to music tapes for you to listen to in bed. I could see then already that your mind was always thinking, and you wanted to be the best you could be.

Pam described another example of how she had intentionally served as a spiritual guide in my life when she reflected upon the death of my grandfather Art De Jong. She explained,

A hard time for you was losing your Grandpa De Jong. It was very difficult for you. We took you to the doctor, because it affected your physical health. We wanted to make sure everything was ok. It was one of the very first times you dealt with death and losing someone that you really loved. You did a lot of crying and grieving. Since I had lost my 25-year-old brother, I held you through that time, and we talked a lot about heaven. We talked about how heaven was not a scary place, but an awesome place because you had special people up there waiting for you. It’s good for parents to teach their children to not be afraid of death.

Pam noticed a trend in how her children chose to spend their summers. She was concerned that her children chose to play basketball every day. This was an opportunity to introduce a well-rounded program described in a “Focus on the Family” magazine that she had recently read and which had inspired her. She reiterated its purpose. “It encouraged physical activity, spiritual activity, reading and also included helping people. The reward was when you had a certain amount of points, you could pick out a family activity, or you could get a money reward.”

Stimulator – responsiveness of mentoree. When asked to describe additional examples of how she has served as a spiritual guide in my life, she recalled an

opportunity to teach me about caring for others. A tornado had recently swept through southwest Minnesota. Pam shared,

I remember we taught you the importance of giving when there was a tornado in a community about 100 miles away. You chose games and extra things you had, and we brought them down to the tornado site. It's important to teach your children to give to those that are needy and those that need help.

Stimulators – time, ability of mentoree to identify spiritual needs and reflection.

Pam's intentional actions as a spiritual guide continued through my experiences in junior high school. Pam reflected,

I remember when you were in seventh or eighth grade, which is a really hard time for kids. Your friends were pretty mean at that time. I remember you laying on the couch downstairs crying. I told you that it's important to have friends, and you want them to like you. Your true self worth comes from who you are in God. Within a week, you were back to your happy self, and I could see you really realized that it is more important to be loved by God. I saw you grow from that, and I encouraged you to become a leader. I saw those traits begin to develop.

Stimulators – acceptance, reflection and ability of mentoree to identify spiritual

needs. Next, Pam shared her perspective of how Mitchel's death affected me. Through tears, Pam conveyed,

When you were a sophomore in high school...Mitchel's death...was one of the saddest times. I think going through that process with you...we became very close. We had a lot in common. We both lost someone very young and again someone who was close to us.

Pam observed that Mitchel's death led me to reflect upon my own life. She explained, "I treasured the times that we could sit and talk. I remember getting up late at night. It was one of the best times for talking." Later in the interview she mentioned, "Definitely the hard times in your life helped you grow deeper (in your relationship with Jesus Christ). You questioned the hard times of life as to why does this have to happen."

Stimulators – attraction, time and reflection. A couple probing questions in our interview led us to a discussion regarding my responsiveness as a mentoree. Pam remembered, “You were a kid who wanted to learn, so when I wanted to talk to you or tell you something you were very respectful. I gave you time, and you respected me.” I asked Pam if she could recall any other examples of how I had responded to her spiritual guiding. She reminisced about the devotionals she read after every meal. The inspiring devotionals would have a Bible verse and a story about respecting your parents, about being a good kid and about living a godly life.

Stimulators – responsiveness of mentoree and reflection. She also mentioned that I responded to her encouragement as a spiritual guide to read the Bible. This act of love was a turning point in my life. I became hungry to learn more about the Bible so Pam made arrangements for me to attend Bible camp at Inspiration Hills near Canton, South Dakota. Pam believed, “I know that was a good experience for you. You interacted with people you looked up to as counselors and you realized, ‘Hey, you can be a cool kid and still be a Christian.’” She continued, “That’s why I wanted you to go to camp because they had young counselors, and I wanted you to see that being a Christian could be fun and exciting. You can be a Christian and enjoy life.”

Stimulator – love. As our interview was coming to its conclusion, Pam expressed how she intentionally loved me. She explained,

I feel the more open, honest and vulnerable you are with someone, the better it is. I loved you so much. I looked at you as a gift. I would do anything to guide you in the right way. I guess love is such a deep feeling in the heart. Every day I prayed for you.

Barrier – time. It was difficult for Pam to identify barriers to our spiritual guiding relationship. Eventually she identified a lack of time and the busyness of life as barriers for us.

Identify one or more spiritual guides in Pam’s life. My final question was, “Based on the definition set by Stanley and Clinton (1993), please list one or more spiritual guides in your life.” Pam replied,

My mom. One thing I remember...her praying on her knees every night before bed, which taught me a lot. Pastor Verlyn...he helped me more in my adult life, and he fits the definition well of a spiritual guide. He helped me with raising teenage children and with my relationship with your dad. He guided me in who I should talk to, and he was a good listener. He also gave me encouragement as to what I was doing was ok. It’s important for a spiritual guide to give you encouragement when you are doing something right. I needed to hear that.

Conclusion. In conclusion, Pam has been an incredible spiritual guide in my life and an even better mother. She was always there to guide my spiritual life during certain critical junctures of my life. I love my mom.

Pastor Dr. Verlyn Boone

Verlyn and I met to conduct our interview at Butler’s Café and Coffee Shop in Sioux Center, Iowa. I greeted him with a hug and told him that I was excited he was a research participant in my study. I have known Verlyn since 1996 when he moved to my hometown of Hull, Iowa, to serve as the pastor at my home church, First Reformed Church. It was no surprise to me that my mother Pam had identified Verlyn as a spiritual guide in her life.

I knew Verlyn well. He led my catechism class when I was a senior in high school. He led the church service when I publicly professed my faith in Jesus Christ to

the elders and the congregation. He led my wife and me through mandatory pre-marriage counseling. He competed against me in a friendly game of racquetball when I was home from college. He officiated my wedding. He officiated my father's funeral.

Our interview began with background information about Verlyn. He was raised in Sheldon, Iowa, which is 15 miles from my hometown of Hull. He graduated from Sheldon Community High School. He explained, "I think my story is one of shame moving to grace. We grew up very poor...always felt like I needed to cure the family shame by becoming somebody." He ended up enrolling at Western Theological Seminary in Holland, Michigan, to become a pastor. He served as a pastor for churches in Leota, Minnesota, and Wellsburg, Iowa, before coming to Hull. He now serves as the lead pastor at the Bridge of Hope Ministry in Sioux Center. Verlyn is married to his wife Sue, and they have two children and one grandchild.

Stimulator – time. Verlyn became a spiritual guide for Pam De Jong soon after accepting the call to serve as pastor at First Reformed Church in Hull. Pam and her husband Brian brought it to the attention of the church consistory that First Reformed Church had a need for a junior high youth group. Pam and Brian were willing to lead it. Verlyn's wife Sue affirmed this need and agreed to co-lead this youth group with Brian and Pam.

Pam and Sue became close friends so Verlyn became more familiar with Pam through his wife's relationship with her. Pam and Sue began to lead the newly established junior high youth group. They also led the choir for young children. They sat by each other at high school athletic events. They even went on walks around town together.

Stimulators – acceptance and time. It was during this time that Pam shared some of her marital difficulties with Verlyn. This was a big deal because of the “Dutch front” in northwest Iowa. The “Dutch Front” is an unspoken pressure in northwest Iowa to portray a perfect family image to the community. Families rarely choose to share their difficulties publicly, so it was important to Pam that her marital struggles remain confidential. Boone (2011) explained the “Dutch front” when he wrote,

They seek to project an image of perfection to a watching world. They attempt to live perfect lives to measure up to some standard that they have developed. There are rules to follow to become acceptable to God and to each other. Even if someone is hurting, they don’t show it or talk to someone about their pain because that would indicate a weakness, and then they would not be better than the next person.

Stimulators – time, ability of mentoree to identify spiritual needs and reflection.

Verlyn met with Pam approximately 10 times over the next few years. These meetings were faith-centered, and Verlyn became a spiritual guide for Pam. When asked to describe these meetings, Verlyn recalled, “I was never judgmental with her...always listening. She would share things about her life.” Pam would ask questions like, “How does this fit into my faith life? What is God doing in my life?” Verlyn sensed that Pam was going through a difficult time. He commented, “For me, it was more of a facial thing. I think there was a time period when her face...even though she would say, ‘I’m ok. I’m ok.’ Her face would say, ‘I’m not ok.’”

Stimulators – time, reflection, responsiveness of mentoree and love. Pam’s spiritual life grew during this period of her life, and she continued to meet with her spiritual guide Verlyn. Verlyn affirmed that he saw spiritual formation in Pam during this period. He explained, “It really was a spiritual journey for her, I think. I sensed that. I

sensed spiritual growth in her life. I sensed her really coming to a place of peace.” He further explained,

My role was to listen a lot. I tried to help her to be real and not think that she had to hide...to be honest with me...to be honest with God. I was just encouraging honesty and openness. We would pray about things. Once in a while she would have questions about what scripture says about this or that...so there would be that kind of guidance. It was never me telling her or preaching to her. It was more listening and how she understood a passage. I was trying to get a feel of where she was at in her spiritual life. I think the biggest thing for me was to see a deep sense of peace enter through all of that stuff...just coming to a deep realization that God loved her. She just had a tremendous peace in that...a sense of wholeness, happiness, joy...whatever you want to call it.

Stimulators – reflection and acceptance. Verlyn explained that he served as a coach for Pam during this time as well. He clarified, “Sometimes I felt more like a coach. I wanted to pursue that because coaching is a very grace-based way of relating to people...not giving people answers or telling them what to do, but listening and asking the right questions.” Verlyn asked questions such as, “What are you going to do?” and “When are you going to do it?” Verlyn commented, “I tried to ask good questions. Good questions that cause people to think through their beliefs, their actions, what they are doing. That would work with your mom.”

Stimulators – time, love, responsiveness of mentoree and acceptance. It was during this time when tragedy struck Pam’s life. Her husband Brian unexpectedly passed away from a heart attack at the age of 53. Pam sought advice from Verlyn in the days following Brian’s death. Verlyn’s advice was, “Just be humble...be humble. Don’t shove yourself into the forefront. Don’t react to people. Don’t react to people. Just be humble. Be gracious. It is going to be fine. There are people at First Reformed who love you.”

Verlyn continued explaining, “Of course with your dad’s funeral, that whole time period was an emotionally volatile time for all kinds of reasons in that situation. I sensed a peace for her that it was going to be ok.” The emotional volatility became more complicated when community members shared their feelings amongst each other after the death of Brian. Verlyn replied,

I felt that your mom was unfairly treated in the community. Not that I had to defend her, but I spoke for her in situations because all the community and church was seeing was your dad’s side. He was the one around. She did not have a chance. I think your mom realized that. It was the best thing for her to move to Sioux Falls.

Verlyn also commented, “Even before your dad died, she experienced peace in her life that this was where God was leading her in her life. She was much more settled.”

Stimulator – time. Verlyn continued to initiate conversations with Pam after Brian had passed away. Pam was living in Sioux Falls, South Dakota, yet she continued to work in the nursing home in Rock Valley, Iowa. Verlyn stated, “I would see her at her work. I would stop by there. Sue and I would go out for supper with her after she got off of work...just to try to keep in touch a little bit.”

Barrier – “the Dutch front.” When asked to identify barriers to his spiritual guiding relationship with Pam, Verlyn responded,

I think a barrier is living in northwest Iowa. I think especially living in a Dutch...Sioux County area, because the barrier particularly in Hull and Sioux Center is that image is everything and reality is hidden.

Conclusion. In conclusion, Verlyn has been an inspiring spiritual guide for Pam. He was there to lend a listening ear when she most needed spiritual guidance. He encouraged Pam when she was going through a difficult time. Pam trusted him enough to

seek council multiple times. Their story is a great example of how a spiritual guide can help facilitate spiritual growth and facilitate development at critical junctures in a mentoree's life.

Research Question #3

Based on the stories of two disciplers in my life and the story of one discipler of my disciplers, what are the stimulators of and the barriers to discipling relationships?

In order to answer my research question I needed to identify and to interview two disciplers in my life and one discipler of my disciplers. I identified two disciplers in my life based on my autoethnography and on Stanley's and Clinton's (1993) definition of a discipler. My two disciplers are Darryl De Ruiter and Dr. Dave Else, both of whom agreed to serve as research participants in my study.

Darryl served as a discipler in my life when he intentionally helped me become more like Jesus Christ during my early years of leadership at Pella Christian Grade School. At the end of my interview with Darryl I asked him to identify and to rank one or more disciplers in his life based on Stanley's and Clinton's (1993) definition of a discipler. Darryl identified Dr. Matt Gritters because he models how to walk closely with God and how to pray multiple times throughout each day.

Dr. Else served as a discipler in my life when helped me emulate Jesus Christ in my personal and my professional life. At the end of my interview with Dr. Else, I asked him to identify and to rank one or more disciplers in his life based on Stanley's and Clinton's (1993) definition of a discipler. Dr. Else identified Pastor Homer Larsen because he helped Dr. Else become a true follower of Jesus Christ.

I selected Pastor Homer Larsen as the third research participant based on Stanley's and Clinton's (1993) definition of a discipler. In conclusion, the research participants for Research Question #3 were Darryl De Ruiter, Dr. Dave Else and Pastor Homer Larsen.

Darryl De Ruiter

A warm smile greeted me as I entered the main office at Pella Christian High School. I was in familiar territory and felt comfortable walking through the open door to Darryl's office because I had visited his office countless times in the past few years. Darryl was not in his office, so I placed my computer bag on the ground and began preparing for the interview. Team pictures, framed Christian prints and full bookshelves lined the walls to create a welcoming environment for all visitors. His office reminded me of our many deep conversations regarding our faith, our families and our schools.

Darryl returned to his office within a matter of minutes to begin the interview. He greeted me with a hug as he entered his office. He was ready to devote his full attention to our interview even though his schedule was as demanding as usual. The first words out of his mouth were to confirm our lunch plans after the interview and to playfully remind me that I had offered to pay for both of our lunches.

We discussed basic information about Darryl's background. He was born in California and was the youngest of five boys. His mother and his father chose to send him to a Christian school from kindergarten through high school. He decided to continue with Christian education at Dordt College in Sioux Center, Iowa, where he met his future wife Shelly.

After their marriage they moved to Visillia, California, so Darryl could begin his teaching career in a Christian school. Darryl and Shelly lived in California for eight years. Next, they decided to move back to the Midwest to raise their three children. Darryl took a job as a high school teacher and as a coach at Unity Christian High School in Orange City, Iowa.

While serving at Unity Christian, he enrolled at Buena Vista University to get a master's degree in educational administration. After completing his master's degree, he served at Dordt College for two years as the men's soccer coach and in Dordt College's Health Physical Education Recreation Department as a professor. Darryl explained, "It was a great schedule for my family. I was coaching collegiate soccer. It was great. Then I got a call from Pella Christian High School. They were looking for a new principal." Darryl and Shelly began praying about this opportunity and felt as though God was calling them to serve in Pella, where they have lived for the past nine years.

Darryl's relationship with me began before a junior varsity basketball game in which I was coaching, and he was officiating. One of Darryl's hobbies is to officiate basketball games. During a pregame conversation I asked him if he had officiated any other sports, and he mentioned that he had also umpired baseball when he had lived in Orange City, Iowa. The baseball crew that I umpired with was in need of another umpire on our crew so I encouraged Darryl to consider joining our crew. Darryl contacted our umpiring crew chief and agreed to serve on our umpiring crew during that summer.

Stimulators – time and attraction. Darryl and I spent a lot of time together as we traveled to baseball games throughout the state of Iowa. We had plenty of time to learn

more about each other during our car rides. When asked about our conversations and our relationship during the car rides, Darryl admitted, “I liked you. You were a young kid, but I liked your personality and your perspective. You always asked good questions...probing questions. You were genuinely interested in what I was doing as an administrator.”

I was inquiring about Darryl’s role as a school administrator because I wanted to serve as a principal. I was in the midst of earning a master’s degree in educational leadership at Drake University, and my coursework required me to engage a practicing principal to mentor me. Darryl was a natural mentor for me because I respected him, and he was available.

When asked to describe our relationship using Stanley’s and Clinton’s (1993) mentoring continuum, Darryl thought he first served as a teacher and as a counselor. He taught me about educational leadership through his stories and his examples from Pella Christian High School. The more I learned about Darryl and his leadership style, the more I wanted to emulate him. I kept questioning him.

During one of our car rides Darryl sarcastically joked, “Hey, Pella Christian Grade School has this principal opening. You outta think about it.” Darryl and I both knew he was not serious because I had just informed him I was hoping for an interview at a different school in Iowa. Darryl, who was on the search committee for a new principal, explained that Pella Christian Grade School was looking for an experienced administrator who had grown up in the Christian school and who had attended a Christian Reformed

church. I was a 25 year old teacher who grew up in the public schools and who had attended Third Reformed Church, which was a member of a different denomination.

Stimulator – shared circumstances or experiences. After more discussion we agreed I should apply for the principal position at Pella Christian Grade School with the intent of gaining interviewing experience. Darryl provided literature about Christian education, and I submitted my application to the school. After being granted an interview I began researching the school's website. Darryl stated,

I remember when you said, 'When I saw their mission statement...that is something I want to be a part of. That is something I could latch onto and want to be part of.' And I was like whoa, whoa, whoa, whoa, whoa.

Darryl chose to remove himself from the search committee in order to focus his energy on helping me prepare for my interview. Darryl reflected, "I would definitely say that on the continuum I became a sponsor. I was obviously genuinely interested in helping you perhaps achieve this goal and this position."

Stimulators – attraction, time and shared circumstances or experiences. Darryl explained why he had chosen to become my sponsor. "Number one, I saw your passion. I saw your passion to lead. I saw your passion to lead a school. I saw your developing passion for Christian education – something you didn't really know a whole lot about." Darryl shared these same passions of leading a Christian school. Common passions helped our relationship deepen. When asked about our relationship during this period, Darryl responded, "Our relationship had grown through umpiring and just interacting because we talked a lot. So just relationally was another stimulator. I began to know you more than just as my mentee." Darryl added, "It is kind of cliché to say I took you under

my wing, but that was kind of the attitude I had – really willing and wanting to help you be successful.”

Barrier – time. When asked to reflect upon this time to determine if there were any barriers to our relationship, Darryl thoughtfully responded,

I think the biggest barrier was still trust and still relational...even though we were getting to know each other a lot better. We still weren't going super deep. There were still things about you that I didn't know, and there were things about me that I wasn't sharing with you, and I am sure there were things about you that you weren't sharing with me - just because we weren't there yet.

Stimulators – time, shared circumstances or experiences and mentoree's degree of responsiveness. Pella Christian Grade School offered me a contract after a successful interview with their search committee. Darryl and I were both excited for a new opportunity. Darryl commented, “Our relationship changed from just the mentor/mentee to now colleagues. As a young administrator, there were still a lot of questions about the job that you needed help with. We talked on the phone daily.” Our consistent communication helped deepen our relationship, and I valued Darryl's wisdom. I questioned Darryl about personnel, about school logistics, about student issues and about any topic related to serving as a leader of a Christian school.

Stimulators – time, shared circumstances or experiences and love. Darryl believed our relationship deepened even farther when we became colleagues. Our discussions soon expanded from a professional relationship to a personal relationship. Darryl shared,

That relationship began to grow in a new way as colleagues. So, we had the mentor/mentee relationship. We had the umpiring/partner relationship. We had the principal/principal relationship. The one that is most powerful is the friendship. We became friends. As our friendship relationship grew, that is what has really allowed us to go deeper and to begin to share life and life experiences

and just other things of personal matters and personal interests and our faith journey.

We continued to spend more time together as we genuinely enjoyed each other's company. Our families traveled together to a principal convention in San Francisco, California. Darryl invited my family to spend a few extra days in California with the intention of meeting his parents and his brothers who still lived there. During our visit we spent a day in Darryl's "favorite place on earth" which is Yosemite National Forest. Darryl and I took turns carrying my son in a specially designed backpack for young children. Our families had a great time together.

Darryl and I also organized a trip for Christian school teachers to travel to Israel with tour guide Ray Vander Laan. Darryl described the trip as, "Life changing. Transformational. On a 16 day trip...14 days on the ground in Israel...probably the most touching or deepest for us was En Gedi." An oasis in the middle of the desert was the metaphor at En Gedi. The desert represented the struggles we go through while the oasis represented a safe place of refuge in the midst of a figurative desert. Darryl stated, "We were able to share a hug and tell each other we were each other's En Gedi." We also affirmed that we loved each other.

Neither of us was aware that we would both find ourselves in a desert within a few months of returning from Israel. Darryl told the story well when he said,

One of the most defining moments in our friendship and relationship was the day and the morning that you got the call that your dad suddenly passed away. I think there is not a protocol that you learn in friendship school or graduate school for situations like that. You just react, right? When I got the call from your secretary...I just reacted...and my first reaction was to go to David and just be there for you. I remember walking in on you and your wife. You had just told your wife. I did not have words. I just knew I needed to be there to hold you and

hug you. Not to tell you it was going to be all right because I wasn't sure it was going to be all right.

Darryl followed this story with two examples of how he has felt as though I have served as an En Gedi for him.

Shortly after your dad's death, my 41-year-old brother-in-law was diagnosed with terminal cancer. You walked with me through that eight-month journey which led eventually to his death. You were there for me through that process too. Sharing those life and death experiences together has allowed us to grow closer together, to have deep conversations about life and death and perspective and about priorities. And let's not forget about a little fender bender I had a year ago today. A bad car accident just about claimed my life. Again through that, more good, deep conversations and perspective. Our relationship continues to go in a good direction. Those kind of experiences have been catalysts and bookmark events that have allowed us to go deeper.

Darryl believed those four, intense experiences have been catalysts and bookmark events that have allowed us to intensify our relationship.

The flow of our interview led us back to the definition of a discipler. I asked, "What do you think some examples are of how you have helped me become more like Jesus Christ?" Darryl responded, "It wasn't really intentional in that taking you under my wing was to lead you to become more like Jesus Christ. My intention was to help this kid. He is in grad school. I remember what that was like." He continued,

But now as I sit here today and as I look back, I see that that's happened. It has happened naturally through the experiences, the relationship...some very deep moments. It has led to your development and growth as you are a follower of Christ.

Stimulators – time, accountability and mentoree's degree of responsiveness. As our time spent together increased, the level of trust strengthened. We felt comfortable sharing our vulnerabilities with each other. We began to hold each other accountable for living as Christians, for balancing time with our family and for creating an ethical will.

We both agreed to write letters to each family member, to video record our reading the letters, to write out a list of our assets and to plan our funerals. From Darryl's perspective our conversations required a deep level of acceptance and of trust. Darryl's ability to hold me accountable for different aspects of my life has helped me become more like Jesus Christ.

Barrier – time. When asked about barriers to our relationship, Darryl replied, "Time is always a barrier for relationships. I think it is true with my wife and me. It is true with my children and me. It is true of my friends and me." Another barrier was being in a different stage of life. Darryl identified a second situation as a potential barrier. He shared,

I had a concern about you maybe leaving this position (principal of Pella Christian Grade School). It is not so much as that you would leave as much as what would happen to our relationship. I know it would change. I would grieve that because no matter where you went, I think we would be life-long friends...it would be different. You would go on with your life, and I would go on with my life for the most part. We wouldn't see each other as much.

Barrier – age. Additionally, Darryl also identified age as a barrier stating, "You are in a different stage of life than I am." Darryl and Shelly have three children in high school. Nicole and I have two boys too young for school.

Identify one or more disciplers in Darryl's life. The final interview question required Darryl to identify someone who has served as a discipler for him. I asked, "Could you identify one or more people who have taught and enabled you in the basics of following Jesus Christ?" Darryl replied, "Wow....all right, I need to think about that one. Can I tell you about those later? Let me think about that. That is an important one."

Three days later Darryl sent an email describing the three people who have served as disciplers for him in his life.

Matt Gritters - best friend, neighbor (Pella, Iowa). Matt is a close friend who is spirit-filled, honest man of integrity whom I can be myself and "real" with. We can go deep with conversations about what it means to be a "sold out" follower of Jesus Christ. Matt also is a great sounding board for me with questions I have about faith and family and people. Matt models for me how to walk closely with God and to pray continually. Matt also models for me how to be a great husband and father and how to set proper priorities.

Darryl also identified Gailen Veurink and Joel Hogan as disciplers in his life.

Conclusion. In conclusion, my interview with Darryl completely affirmed that he is a discipler in my life. He has truly "taught and enabled me to become more like Jesus Christ." I left the interview concluding, "Wow! I am so blessed to have this man in my life. We have supported each other through some incredibly intense life and death experiences. I love him so much."

Dr. Dave Else

Dr. Else and I met in the living room of his home in Cedar Falls, Iowa, to conduct our interview. His living room is a recent addition to their house and includes a baby grand piano, a fireplace and some furniture arranged well for pleasant conversations involving a small group of adults. Our interview was scheduled for 3:00 p.m., yet I arrived 20 minutes early because I knew Dr. Else would be ready. He was prepared when I arrived and greeted me at the door with a smile and a hug.

Dr. Else was born on a farm in South Dakota. He had a great relationship with his older brother Harlan, and the two brothers did everything together. Dr. Else began his education in a country school near Canton, South Dakota. His father demonstrated a

strong work ethic, and Dr. Else has fond memories of observing his father work. His mother, who was the valedictorian of her class, helped raise her boys at home.

The Else family moved to the town of Sibley, Iowa, when Dr. Else was in second grade because his father had purchased milk routes near Sibley. He soon learned to love living in town because he could play baseball with his friends each day. A passion for athletics continued through high school as Dr. Else played football, played basketball, ran track and played baseball. He chose to play collegiate athletics at Westmar College, which is approximately 30 miles from Sibley.

Dr. Else's relationship with his longtime girlfriend Barb began in high school and continued through college. Barb attended Augustana University in Sioux Falls, South Dakota, while Dr. Else attended Westmar College in Le Mars, Iowa. Dr. Else and Barb got married before their sophomore years of college.

Their first destination after college was in Treynor, Iowa, where Dr. Else served as a teacher and as a coach. After experiencing success as a coach, he chose to move his family to Villisca, Iowa, for a new opportunity. After only one year they moved to Greene, Iowa. Dr. Else explained, "I coached there for three more years. By that time we had four kids under six, and I came back here to UNI to get certification to be an elementary principal." After three years of serving as a teacher and a coach at Greene, he received his first principal position at Union-Whitten, which is near Marshalltown, Iowa. Their plans were to stay at Union-Whitten for a while, yet they moved back to Greene so Dr. Else could serve as the principal of the local elementary school. Next, they moved to Galva-Holstein so Dr. Else could serve as a superintendent of schools. His final

experience as a school superintendent of a kindergarten through twelfth grade educational setting came in Atlantic, Iowa. After serving as a coach, a teacher, a principal and a superintendent at many schools in Iowa, Dr. Else transitioned to higher education where he continues to serve as a professor at the University of Northern Iowa in Cedar Falls, Iowa.

Stimulator – attraction. When the University of Northern Iowa authorized Dr. Else to hire a college student to serve as his secretary, Dr. Else hired my longtime girlfriend Nicole Mozer during the fall of 2000. He stated,

We interviewed her, and she was a perfect fit. She had good interpersonal skills and good technical skills. She was good to meet people, which was important to us. So you guys were dating, and I got to know you. It was one of those things where the first time I met you...I don't know if the right word is impressed, but that sense, 'Now here is a really good young man. He has his head screwed on. My first thought was...he is a lot like Jim and Travis and Tucker (Dr. Else's sons).'

Stimulators – time and attraction. Dr. Else and I began to spend more time together as I would stop in his office to visit him and to visit my girlfriend. We began learning more about each other on a deeper level. When giving a more detailed description of our early relationship, Dr. Else explained,

I saw you as someone who was very respectful. I don't know if I thought about it at the time, and this is not a good choice of word, but *admiring*. Kind of a thing like you were indicating to me, 'Someday I would like to be like you.' It was more of a general sense and not in a specific area. 'I want to be like you as a husband. I want to be more like you as a father. I want to be like you as a professor.' That is what I was feeling you were saying...I kind of want to be like you. When you have that sort of mutual perspective, I think it begins to thread a bond. Then more and more I began to see you not as much as – David as a student, David who really wants to be a good educator or more as David who wants to be a good boyfriend/husband...but more as 'he is kind of like one of our kids.' That is my view of how it started and has continued.

Dr. Else commented that a couple aspects of my character and my background had attracted him to me. He revealed, “The other things I saw in you were the kinds of things of what I know about myself...a real competitor. I saw that competitiveness in you.” He also remarked that my background reminded himself of his background, explaining,

There was that good, solid northwest Iowa sense of values. This is what we really believe. This is what we really think is important. It was pretty obvious to me that Nicole was raised in a good family. You were raised in a good family. You just relate to all those. So many things come together so you can say, ‘There is a *real* kind of person.’

I encouraged Dr. Else to expand on what he had meant when he had stated,

“There was that good, solid northwest Iowa sense of values.” He replied,

First of all, I think there is a work ethic in northwest Iowa that you do not see other places. I think there is a real conservatism. Conservative not just in what they value, but I think they are conservative in the way they work to make money...the way they save money...the way they spend their money. In some ways it is almost an innocence of thinking. I always used to say that it used to be - and when I say that used to be when I was young - it used to be good enough that if you really raised a good family...that was good enough. That is what life was all about. That is kind of how I see northwest Iowa. It is almost that simple. If we really raise a good family...if our kids have a good work ethic...if they are driven by values and have a strong Christian foundation...we have succeeded as parents. I think that is how Barb and I view our family. They work hard. They are driven by their values, which is driven by a Christian foundation. All of that is focused on family. That is kind of northwest Iowa to me.

We both had family roots in northwest Iowa. Our similar childhood experiences enhanced our relationship as we shared stories about our upbringing.

Stimulators – time and shared circumstances and/or experiences. We continued to spend more time together. Dr. Else revealed, “We had opportunities to have conversations about all kinds of things...from sports...to leadership...to education...to

family. I think all that just happened. There were other things that were tangible and specific where we did things together.” The tangible experiences we enjoyed together included going out for Godfather’s pizza on double dates with Dr. Else and Barb, driving his red convertible around Cedar Falls, playing racquetball together and helping out with a conference in Des Moines, Iowa. Dr. Else reflected, “Those were good times for both Barb and me...just to see how you and Nicole related to each other...to see how you treated each other.”

Stimulator – accountability. Our relationship developed an unspoken sense of accountability. Dr. Else advised, “I think when you get to that point of having a responsibility *to* that person, there is that accountability I was talking about before that says, ‘What you think about me *matters*. What I think about you *matters*.’” He further explained, “No matter what the mentoring relationship is, if you believe it matters what the other person believes or thinks, and when that person cares about what you feel or think, that is going to drive it further.”

Stimulators – time, shared circumstances and/or experiences and mentoree’s degree of responsiveness. Dr. Else encouraged me to continue with my studies at the University of Northern Iowa. He served as a professor for a couple classes in the superintendency preparation program, and I followed his advice to enroll in this program at the University of Northern Iowa. When asked to describe his role as a professor in my life, Dr. Else responded,

My expectations were that you were going to do well, work hard, do quality work, will focus on learning, will get engaged in the kinds of experiences that will help in your development, so all of that was interesting. Then actually having you in class played itself out exactly that way. I don’t think you did different work in the

class when I was the instructor than in any other class. You did well. That's what I expected before it started. But in that process I got to know you better. While I thought you would do good work going in, you actually exceeded my expectations and not many people do that. And you know what they are. To me it was a good experience. It was a little like when Jennifer [Dr. Else's daughter] came through the principal preparation program at UNI, and I was her instructor for a couple of classes. It is that same kind of thing. It is a special opportunity and a special time when you can, in a formal setting, teach your own kids.

Stimulators – love and accountability. During discussions concerning potential dissertation topics for my study our relationship moved forward immensely during one specific discussion. We reflected on that conversation during our interview for my dissertation research. I asserted, "One thing I will never forget during that conversation was that you told me that you love me like a son." Dr. Else affirmed, "And I still do...and probably more so." With tears streaming down both sides of my cheeks, I declared, "To hear that from someone I look up to so much...really means a lot to me." Dr. Else clarified,

I think it is this whole idea of who you are and what you stand for...and putting that in the family structure...put that together and that is like our family. When you make a statement like that...that I love you like a son...that is a genuine statement because all of this has come together. That is what it is. I don't know how else to explain it other than it is that sense of responsibility...not a responsibility *for*, but a responsibility *to* somebody. That is the sense you have for a family.

Barriers – distance and time. Our interview transitioned from talking about stimulators of our relationship to talking about barriers to our relationship. When asked to describe any barriers in our relationship, he replied, "Distance is always a barrier because distance typically prohibits close physical contact. You just do not have that regularly. That is a barrier. I think time is a barrier because you have a young family."

Barriers – different values. When questioned as to whether any barriers other than distance and time existed, he answered, “I think a real barrier would be if you didn’t have similar values as I had. That would have caused us to have broken off before we got to the point of a discipler.” These values included hard work, financial conservatism, raising children driven by similar values and a strong Christian foundation. He confirmed, “It takes us back to northwest Iowa a little bit. We tend to value what our parents value. We tend to value the experiences we had, and those are similar even though we are separated by a generation.”

Barriers – trust and care. Dr. Else also identified trust and care as barriers when he shared, “If I couldn’t trust you, that would be a real barrier. If I didn’t care about you and you knew I didn’t care about you, that would be a real barrier...no matter how often we got together.” This supports the concept that it matters what we think about each other.

Identify one or more disciplers in Dr. Else’s life. Dr. Else then identified three disciplers in his life based on the definition of a discipler set by Stanley and Clinton. He answered,

The obvious first person in regards to following Jesus Christ is Homer Larsen. What Homer did was create a sense of ‘I can’t wait to get out of bed on Sunday morning to hear his sermon.’ He preached the gospel every single Sunday. So I started going to his Bible study. He wanted all of us to give our testimony in Bible study. I remember thinking, ‘Those are true men of God. I don’t have their knowledge. I don’t have their wisdom. I don’t have their faith.’ Homer just brought that out. It never felt like it was intentional. It just felt like he was a friend.

Dr. Else also identified Dr. Harlan Else and Ross Engle as disciplers in his life, but Homer remains the primary discipler in his life.

Conclusion. In conclusion, Dr. Else has certainly helped me become more like Jesus Christ. I recognize how he follows Jesus Christ, and I desire to emulate him. I discern how he loves his wife, and I want to follow his example. I perceive how he loves his children, and I long to emulate him. I observe how he leads, and I yearn to model his actions. I admire Dr. Else as a discipler, a friend, a teacher, a role model and a father.

Pastor Homer Larsen

Homer and I met in his office at the Nazareth Lutheran Church in Cedar Falls, Iowa, to conduct his interview regarding his discipling relationship with Dr. Dave Else. This was the first time I had met Homer, yet I felt as though I had known him all my life because of my previous conversations about him with Dr. Else. Even though I arrived a little early he was ready for his interview. When he graciously introduced me to two administrative assistants in his office area, it was obvious that both women cared for Homer.

Our interview began with some background information about Homer. He was born in Westbrook, Maine. His family later moved to Blair, Nebraska, because they wanted to live in a community with a Christian college. After seminary his family moved to Atlantic, Iowa, where he served his first parish as a minister. At the age of 24, he received a call to serve in Cedar Falls, Iowa, at the Nazareth Lutheran Church where he has served faithfully for many years. He is now 88 years old.

Soon after Homer arrived at Nazareth Lutheran Church, over 2,000 members were attending church each Sunday. It was during this time when Homer identified the need for a Bible study for men in Cedar Falls. During the 1990's, Homer collaborated

with the head football coach at the University of Northern Iowa Terry Allen to begin a Bible study. As they were attempting to identify potential members for their Bible study, Homer reflected upon some advice he had learned from one of his mentors, Dr. George Haas. Homer explained that Dr. Haas believed one of the secrets to furthering God's kingdom was to influence the people who influence others. Dr. Haas believed that people are either "adding machines or multiplying machines." When Homer asked Dr. Haas to explain his belief, Dr. Haas answered,

Well, a professor here is a multiplying machine. He is taking students and influencing them intellectually and spiritually to send them out to thousands of people. If you go out in the parish, and I don't want to diminish that, but you will be an adding machine. Converts come naturally...one-by-one-by-one.

Coach Terry Allen and Homer began recruiting "multiplying machines" to the Bible study. Their strategy proved to be successful. Homer added that the Bible study consisted of "a lot of leaders...anyone was welcome, but we really went after those we felt had good educations...formal educations." This group began to meet once a week at 7:00 a.m., and this group is still meeting today.

Stimulators – attraction and time. It did not take long after Dr. Else moved to Cedar Falls for Homer to identify Dr. Else as a leader in the community. Dr. Else had only served in his new position for a couple of days before Homer sought him out. Homer explained, "I think I was seeking him out as much as he was seeking me out. You have to remember the professor is a multiplying machine. Else was a multiplying machine." Dr. Else soon joined their Bible study.

Stimulator – time and shared circumstances and/or experiences. Their relationship continued to deepen as they began serving together in multiple capacities at Nazareth

Lutheran Church. Homer stated, “We had about 4,300 members, so you didn’t really get close to a lot of people, but Dave was someone I did get close to. After a very short time he was on our church council.” Dr. Else supported Homer during this time, and their relationship continued to strengthen even farther.

Stimulator – time. Dr. Else remained a regular attendee at the weekly Bible study over the years. In addition, Homer and Dr. Else met on a one-on-one basis. Homer described Dr. Else as someone who loved to learn. Homer commented, “He had a lot of questions.” Homer knew it was important that he had created a safe environment where Dr. Else could ask probing theological questions. “He would talk to me about anything in the Christian life. I have had a lot of good talks with Dave over the years about the faith and his relationship with God and his family,” said Homer.

Stimulators – time and mentoree’s degree of responsiveness. The topics during the weekly Bible study corresponded with the underlying theme of all of Homer’s sermons. He was intentional about creating an environment where these men could hear the message of the Gospels during every sermon and every Bible study. He expounded upon this message when he said,

Jesus said that, ‘He who confesses his sins, and puts his faith in me...then he will be completely forgiven. Jesus is my savior. Jesus is my lord. Jesus will guide me...protect me...empower me.’ That is what life is all about. That is basically the background of all my preaching.

The story of the Gospels would spill into the discussion during their Bible study. The men in the group would discuss stimulating theological questions during these times. Examples of some questions included, “What is the gospel? What is the Christian faith?

What should the Christian Church be concerned about?” Homer pointed out that all questions were acceptable in their Bible study.

Stimulator – accountability. The men in the Bible study also held each other accountable for living a Christian life. Homer stated, “We would talk about marriage and what we were doing. I have done this with the whole group...what is your prayer life like with your wife?” Another example of Homer’s accountability came when he shared his faith with his neurologist. After he told his Bible study the story of this sharing his faith with his neurologist, Homer stated,

You see guys? It is not that difficult. It would have been more effective from you. You have to take what you have and give it away. That is your faith. If you are not doing that, then as far as God is concerned, you are missing the boat all together.

Stimulators – time and shared circumstances and/or experiences. Homer recalled that Dr. Else continued to meet with him on an individual basis. Homer commented, “He would ask questions a lot of the time. He would say, ‘I know, but tell me a little more.’” They discussed a wide variety of topics including the belief that the Bible is the inspired, infallible word of God, the direction of the ELCA denomination and the desires of Dr. Else’s sons to become pastors.

Stimulators – time and love. Homer and Dr. Else also spent time together outside of church functions. Homer stated,

I think being a good friend and being together when we had a chance cemented our friendship. I would see him at the ball games and sit and talk together. Barb would be right there. I preached in his son’s church in Denver. That was fun, and they were there...things of that nature.

Barrier – time. When asked to identify barriers to their relationship, Homer explained that his wife’s health has become a barrier to spending more time together. “My wife’s stroke is a barrier.” He sensed that if his wife’s health would be better, “We would spend more time together because I like him, and I think he likes me.”

Conclusion. In conclusion, it is obvious that Homer’s and Dr. Else’s relationship with each other is very special. Their relationship expanded the most through the weekly Bible study and individual meetings. Homer has certainly helped Dr. Else become more like Jesus Christ.

Research Question #4

Based on the stories of three coaches, three spiritual guides and three disciplers, what prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

Coach Cory Brandt

Cory explained that his relationship with me had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He identified that our relationship had jumped among four different places on the mentoring continuum.

First, Cory served in his primary role in my life as a coach as he began to develop character in my life through all four years of high school. Next, he acted as a teacher when he taught me about his priorities in life. Later, he functioned as a counselor for me when he walked alongside me through the death of a close mutual friend and when he listened to my fears about attending college. Finally, he operated as a spiritual guide when he coached me from a Christian worldview.

Brad Jungling

Brad explained that his relationship with me had not followed a linear path on Stanley's and Clinton's (1993) mentoring continuum. He illustrated that our relationship had jumped among three different places on the mentoring continuum.

First, Brad served as a sponsor for me when he supported his wife's role and decision on the search committee for a new principal at Pella Christian Grade School. Next, he served as a teacher for me while he fulfilled his duties as a board member at Pella Christian Grade School and taught me about leadership. Finally, he functioned as a coach for me as he continued to meet with me and to encourage me as a servant-hearted leader.

Denny Van Zanten

Denny explained that his relationship with Brad Jungling had not followed a linear path on Stanley's and Clinton's (1993) mentoring continuum. He verified that their relationship had jumped among four different places on the mentoring continuum.

First, Denny served as a sponsor for Brad when he encouraged him to return to Pella Corporation and to move up in management at Pella Corporation. Next, he operated as a teacher when he taught Brad about continuous improvement and about lean management at Pella Corporation. Later, he functioned as a counselor for Brad as they met on a monthly basis to discuss the progress of their priorities in life. Finally, Denny acted as a leadership coach for Brad as they held each other accountable for being godly leaders.

Matthew Burch

Matthew indicated that his relationship with me had not followed a linear path on Stanley's and Clinton's (1993) mentoring continuum. In fact, the primary habitation of our relationship on Stanley's and Clinton's mentoring continuum is a spiritual guiding relationship.

Matthew primarily serves as a spiritual guide in my life when we meet bi-weekly in his home. Aspects of a coaching relationship exist when we discuss situational leadership regarding my role as principal at Pella Christian Grade School. Also, aspects of a discipling relationship are evidenced when he helps me become more like Jesus Christ. However, our relationship best fits the definition of a spiritual guiding relationship.

Pam De Jong

Pam explained that her relationship with me had not followed a linear path on Stanley's and Clinton's (1993) mentoring continuum. She identified that our relationship jumped among three different places on the mentoring continuum, yet her primary role was as a spiritual guide.

First, Pam served as a spiritual guide for me during my formative years through adolescence. Throughout her role of a spiritual guide she became a teacher as she modeled and as she taught me how to be a spiritual guide of a family. During this time her capacity as a counselor also manifested itself as I debriefed and grieved through the death of my grandfather and of my close friend. Her primary role during the first 18 years of my life was as a spiritual guide.

Pastor Dr. Verlyn Boone

Verlyn verified that his relationship with Pam De Jong had not followed a linear path on Stanley's and Clinton's (1993) mentoring continuum. He clarified that his relationship with Pam had jumped among four different places on the mentoring continuum.

First, Verlyn served as a sponsor for Pam when he helped approve a new junior high youth group at First Reformed Church in Hull, Iowa. Next, he functioned as a spiritual guide through his role as Pam's pastor and as someone who met with Pam on an individual basis. Throughout his role as a spiritual guide he became a counselor when he listened to her spiritual questions and helped guide her reflections. During this time he also served as a coach when he helped her make wise decisions through her marital struggles. His primary role in Pam's life was as a spiritual guide.

Darryl De Ruiter

Darryl explained that his relationship with me had not followed a linear path on Stanley's and Clinton's (1993) mentoring continuum. He identified that our relationship jumped among four different positions on the mentoring continuum.

First, Darryl served as a teacher for me when I asked him questions about serving as a principal. Next, he functioned as a counselor for me when I sought advice for personal and for professional situations. Third, he acted as a sponsor for me when I applied and interviewed for a principal position at Pella Christian Grade School. Finally, he became as a discipler for me when we became friends and colleagues.

Dr. Dave Else

Dr. Else explained that his relationship with me had not followed a linear path on Stanley's and Clinton's (1993) mentoring continuum. He identified that our relationship jumped among three different positions on the mentoring continuum and had some elements of two other places on the mentoring continuum.

First, Dr. Else served as a model for me as I admired how he loved his wife, loved his children and served as a professor. Next, he functioned as a sponsor for me when I applied for a teaching position as a senior at the University of Northern Iowa. Finally, he became a discipler for me as I attempted to emulate many aspects of his life including being a follower of Jesus Christ, a loving husband and an encouraging father. Our relationship included some aspects of teaching when Dr. Else taught me about school leadership. It also included some elements of counseling when I would ask Dr. Else for advice about situational leadership. Primarily, Dr. Else has served as a discipler in my life.

Pastor Homer Larsen

Homer explained that his relationship with Dr. Dave Else had not followed a linear path on Stanley's and Clinton's (1993) mentoring continuum. He identified that their relationship jumped between two different places on the mentoring continuum.

First, Homer served as a spiritual guide when he discussed deep theological questions with Dr. Else. Homer also became a discipler in Dr. Else's life when they discussed how to live more like Jesus Christ during their weekly Bible study.

Interpretations

Each research participant verified my interpretations of the interviews during the member check process. The member check process verified the trustworthiness of the data. Each research participant received a summary of his or her interview and a full transcript of his or her interview. The summary of each interview included my interpretations of the interview. All summaries and interpretations are included in Appendix B. Each research participant had an opportunity to affirm or to clarify that I correctly interpreted his or her interview and correctly transcribed the full transcript of his or her interview.

Almost all of the research participants added information after the initial interview. If a research participant added new information after the member check, I sent him or her an updated summary of his or her interview and an updated full transcript of his or her interview which included his or her new information. I repeated this member check process until each research participant informed me that he or she did not have additional information for my study and until each research participant confirmed that all information was accurate.

Based on the stories of Cory Brandt, Brad Jungling and Denny Van Zanten, the stimulators of coaching relationships are attraction, serving as a role model, potential of the mentoree, accountability, time, ability of the coach to motivate a mentoree to improve, safety and love.

Based on the stories of Cory Brandt, Brad Jungling and Denny Van Zanten, the barriers to coaching relationships are time, age, lack of coaching skills, direct reporting relationships, different values and too high or too low expectations.

Based on the stories of Matthew Burch, Pam De Jong and Pastor Dr. Verlyn Boone, the stimulators of spiritual guiding relationships are attraction, ability of a mentoree to identify spiritual needs, reflection, time, responsiveness of mentoree, acceptance and love.

Based on the stories of Matthew Burch, Pam De Jong and Pastor Dr. Verlyn Boone, barriers to spiritual guiding relationships are time, “The Dutch Front” and misinterpretation.

Based on the stories of Darryl De Ruiter, Dr. Dave Else and Pastor Homer Larsen, the stimulators of discipling relationships are attraction, time, shared circumstances and/or experiences, mentoree’s degree of responsiveness, accountability and love.

Based on the stories of Darryl De Ruiter, Dr. Dave Else and Pastor Homer Larsen, barriers to discipling relationships are time, distance, scarcity of teachable people, different values, trust, care and age.

Based on the stories of Cory Brandt, Brad Jungling, Denny Van Zanten, Matthew Burch, Pam De Jong, Pastor Dr. Verlyn Boone, Darryl De Ruiter, Dr. Dave Else and Pastor Homer Larsen, zero of the nine mentoring relationships followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. Why did the mentoring relationships jump around on Stanley’s and Clinton’s mentoring continuum? It was obvious that the circumstances of each mentoree were constantly changing. As the

circumstances of mentorees fluctuated, their relationship with their mentorees also jumped around on the mentoring continuum.

Chapter 5 includes a summary, conclusions, reflections, final thoughts, limitations and recommendations for future study. The summary is a brief explanation of the study. The information in the conclusions answers each of the four research questions. The reflections are interesting considerations about the conclusions drawn in this study. The final thoughts are my concluding remarks about this dissertation and my experience writing this dissertation. The limitations explain how this research is restricted. The recommendations for future study are my suggestions for future dissertation topics.

CHAPTER 5

SUMMARY, CONCLUSIONS, REFLECTIONS, AND RECOMMENDATIONS FOR FUTURE STUDY

Summary

The purpose of this research was to provide an opportunity for the readers to connect to my story, to the stories of my mentors and to the stories of my mentors' mentors in order to draw conclusions for themselves concerning pieces of the research that apply to their lives. "Stories have the ability to stir and teach us. Reading about them often awakens something deep within us that gives us pause to reflect on our own story" (Zachary & Fischler, 2009, p. xv).

My passion to ascertain more about the stories of my mentors and their mentors began when I read intriguing literature written in 1993 by Stanley and Clinton. In *Connecting: the mentoring relationships you need to succeed in life*, Stanley and Clinton identified a mentoring continuum. The mentoring continuum had three categories of mentors: passive, occasional and intensive. The passive category included contemporary and historical mentors. The occasional category included sponsors, teachers and counselors. The intensive category included coaches, spiritual guides and disciplers. The following definitions provide an explanation of intensive mentors on Stanley's and Clinton's mentoring continuum.

Coach: "A Coach provides motivation and imparts skills and application to meet a task or challenge" (Stanley & Clinton, 1993, p.73).

Spiritual Guide: “A Spiritual Guide facilitates spiritual development and maturity at certain critical junctures in a disciple’s life” (Stanley & Clinton, 1993, p.65).

Discipler: “A Discipler teaches and enables a mentoree in the basics of following Jesus Christ” (Stanley & Clinton, 1993, p. 51).

Intensive Mentor: “Coach, Spiritual Guide or Discipler” (Stanley & Clinton, 1993, p. 41).

I was fascinated with the information regarding intensive mentors and endeavored to use the stories of my intensive mentors and the intensive mentors of my mentors as my research. I asked myself, “Who are the mentors in my life? What caused my relationship with my mentors to deepen? What prevented these relationships from deepening?” These questions led to four research questions in this study.

1. Based on the stories of two coaches in my life and the story of one coach of my coaches, what are the stimulators of and the barriers to coaching relationships?
2. Based on the stories of two spiritual guides in my life and the story of one spiritual guide of my spiritual guides, what are the stimulators of and the barriers to spiritual guiding relationships?
3. Based on the stories of two disciplers in my life and the story of one discipler of my disciplers, what are the stimulators of and the barriers to discipling relationships?
4. Based on the stories of three coaches, three spiritual guides and three disciplers, what prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

In order to answer my research questions, I conducted a two-pronged research method. The first segment of my research was an autoethnography. The data in my autoethnography helped me identify coaches, spiritual guides and disciplers in my life. The second segment of my research included interviews of coaches, spiritual guides and disciplers in my life. I also interviewed a coach of one of my coaches, a spiritual guide of one of my spiritual guides and a discipler of one of my disciplers.

Based on my autoethnography and the definitions of coaches, of spiritual guides and of disciplers by Stanley and Clinton (1993), I identified two coaches, two spiritual guides and two disciplers in my life. My two coaches are Brad Jungling and Coach Cory Brandt. My two spiritual guides are Matthew Burch and Pam De Jong. My two disciplers are Dr. Dave Else and Darryl De Ruiter. I asked each of my intensive mentors to identify one or more people who have served as an intensive mentor to him or her. I then requested each of my intensive mentors to rank his or her coaches or spiritual guides or disciplers based on the same criteria-based sampling I had used to identify the intensive mentors in my life. The criterion was Stanley's and Clinton's definition of intensive mentors. Finally, I selected the research participants who best fit Stanley's and Clinton's definitions. The coach of one of my coaches was Denny Van Zanten. The spiritual guide of one of my spiritual guides was Pastor Dr. Verlyn Boone. The discipler of one of my disciplers was Pastor Homer Larsen.

I analyzed my data after I had completed all of the interviews. The objective of my data analysis was to identify themes from the interview of each research participant. The result of the data analysis process was the ability to easily identify the stimulators of

and the barriers to coaching, to spiritual guiding and to discipling relationships. My findings from nine interviews (three coach interviews, three spiritual guide interviews and three discipler interviews) answered the research questions in this study.

Research Question #1: Based on the stories of two coaches in my life and the story of one coach of my coaches, what are the stimulators of and the barriers to coaching relationships?

In order to answer my research question I needed to identify and to interview two coaches in my life and one coach of my coaches. I identified two coaches in my life based on my autoethnography and on Stanley's and Clinton's (1993) definition of a coach. My two coaches are Cory Brandt and Brad Jungling, both of whom agreed to serve as research participants in my study.

Cory served as my character development coach through my high school experience. At the end of my interview with Cory, I asked him to identify and to rank one or more coaches in his life based on Stanley's and Clinton's (1993) definition of a coach. Cory identified his father Barry Brandt because they shared life together.

Brad served as my leadership coach during my early years of leadership at Pella Christian Grade School. At the conclusion of my interview with Brad I asked him to identify and to rank one or more coaches in his life based on Stanley's and Clinton's (1993) definition of a coach. Brad identified Denny Van Zanten because he had taught him how to be a servant leader.

I selected Denny as the third research participant based on Stanley's and Clinton's (1993) definition of a coach. In conclusion, the research participants for Research Question #1 were Cory Brandt, Brad Jungling and Denny Van Zanten.

Coach Cory Brandt. I identified Coach Cory Brandt as a coach in my life based on my autoethnography and on Stanley's and Clinton's (1993) definition of a coach. Cory served as my character development coach throughout my high school experience.

My interpretation of the stories in Cory's interview helped me recognize stimulators of his coaching relationship with me. His interview supported the literature because eight of the eight stimulators in the literature were present in our relationship. According to literature (Brounstein, 2000; Cohen, 1999; Dungy & Whitaker, 2010; Ehrmann et al., 2011; Hendricks & Hendricks, 1995; Luecke, 2004; Stanley & Clinton, 1993; Stouffer, 2011; Wooden & Jamison, 1997) stimulators of coaching relationships include attraction, serving as a role model, potential of the mentoree, accountability, time, ability of the coach to motivate a mentoree to improve, safety and love. According to my interpretation of Cory's interview, stimulators of his coaching relationship with me included attraction, serving as a role model, my potential, accountability, time, ability of the coach to motivate me to improve, safety and love.

My interpretation of the stories in Cory's interview helped me identify barriers to his coaching relationship with me. His interview supported some of the literature because two of the five barriers in the literature were present in our relationship. According to literature (Brounstein, 2000; Dungy & Whitaker, 2010; Ehrmann et al., 2011; Hendricks & Hendricks, 1995; Luecke, 2004; Maxwell, 2008; Pue, 2005; Stoddard & Tamasy,

2003; Wooden & Jamison, 1997; Zachary, 2000) barriers to coaching relationships include time, too high or too low expectations, lack of feedback, different values and lack of coaching skills. According to my interpretation of Cory's interview, barriers to his coaching relationship with me included time after I left for college and too high or too low expectations.

Brad Jungling. I identified Brad Jungling as a coach in my life based on my autoethnography and on Stanley's and Clinton's (1993) definition of a coach. Brad served as my leadership coach during my early years of leadership at Pella Christian Grade School.

My interpretation of the stories in Brad's interview enabled me to identify stimulators of his coaching relationship with me. His interview supported the literature because seven of the eight stimulators in the literature were present in our relationship. According to literature (Brounstein, 2000; Cohen, 1999; Dungy & Whitaker, 2010; Ehrmann et al., 2011; Hendricks & Hendricks, 1995; Luecke, 2004; Stanley & Clinton, 1993; Stouffer, 2011; Wooden & Jamison, 1997) stimulators of coaching relationships include attraction, serving as a role model, potential of the mentoree, accountability, time, ability of the coach to motivate a mentoree to improve, safety and love. According to my interpretation of Brad's interview, stimulators of his coaching relationship with me included attraction, serving as a role model, my potential, accountability, time, safety and love.

My interpretation of the stories in Brad's interview assisted me in identifying barriers to his coaching relationship with me. His interview supported a small portion of

the literature because one of the five barriers in the literature was present in our relationship. According to literature (Brounstein, 2000; Dungy & Whitaker, 2010; Ehrmann et al., 2011; Hendricks & Hendricks, 1995; Luecke, 2004; Maxwell, 2008; Pue, 2005; Stoddard & Tamasy, 2003; Wooden & Jamison, 1997; Zachary, 2000) barriers to coaching relationships include time, too high or too low expectations, lack of feedback, different values and lack of coaching skills. According to my interpretation of Brad's interview, a barrier to his coaching relationship with me was time because of our busy schedules.

Denny Van Zanten. Brad Jungling identified Denny Van Zanten as a coach in his life because he had coached him to become a servant leader. I selected Denny as the third research participant based on Stanley's and Clinton's (1993) definition of a coach.

My interpretation of the stories in Denny's interview led me to identify stimulators of his coaching relationship with Brad. His interview supported the literature because eight of the eight stimulators in the literature were present in their relationship. According to literature (Brounstein, 2000; Cohen, 1999; Dungy & Whitaker, 2010; Ehrmann et al., 2011; Hendricks & Hendricks, 1995; Luecke, 2004; Stanley & Clinton, 1993; Stouffer, 2011; Wooden & Jamison, 1997) stimulators of coaching relationships include attraction, serving as a role model, potential of the mentoree, accountability, time, ability of the coach to motivate a mentoree to improve, safety and love. According to my interpretation of Denny's interview, stimulators of his coaching relationship with Brad included attraction, serving as a role model, Brad's potential, accountability, time, ability of the coach to motivate Brad to improve, safety and love.

My interpretation of the stories in Denny's interview helped me identify barriers to his coaching relationship with Brad. His interview supported a small portion of the literature because one of the five barriers in the literature was present in their relationship. According to literature (Brounstein, 2000; Dungy & Whitaker, 2010; Ehrmann et al., 2011; Hendricks & Hendricks, 1995; Luecke, 2004; Maxwell, 2008; Pue, 2005; Stoddard & Tamasy, 2003; Wooden & Jamison, 1997; Zachary, 2000) barriers to coaching relationships include time, too high or too low expectations, lack of feedback, different values and lack of coaching skills. According to my interpretation of Denny's interview, a barrier to his coaching relationship with Brad was time because of their busy schedules.

Answer to Research Question #1. The stimulator or the barrier needed to be present in the literature and also in two out of the three interviews of coaches in order to be included in answering the research question. All of the stimulators and the barriers mentioned in the interviews with Cory, Brad and Denny were present in the literature.

Based on the stories of two coaches in my life and the story of one coach of my coaches, the stimulators of coaching relationships are attraction, serving as a role model, potential of the mentoree, accountability, time, ability of the coach to motivate a mentoree to improve, safety and love.

Based on the stories of two coaches in my life and the story of one coach of my coaches, a barrier to coaching relationships is time.

Research Question #2: Based on the stories of two spiritual guides in my life and the story of one spiritual guide of my spiritual guides, what are the stimulators of and the barriers to spiritual guiding relationships?

In order to answer my research question I needed to identify and to interview two spiritual guides in my life and one spiritual guide of my spiritual guides. I identified two spiritual guides in my life based on my autoethnography and on Stanley's and Clinton's (1993) definition of a spiritual guide. My two spiritual guides are Matthew Burch and Pam De Jong, both of whom agreed to serve as research participants in my study.

Matthew Burch served as my spiritual guide when we met every other week during my early years of leadership at Pella Christian Grade School. At the completion of my interview with Matthew, I asked him to identify and to rank one or more spiritual guides in his life based on Stanley's and Clinton's (1993) definition of a spiritual guide. Matthew identified Ray Anderson because he had made a significant impact on Matthew during his seminary training.

Pam De Jong served as my spiritual guide during my adolescent and my teenage years. At the end of my interview with Pam, I asked her to identify and to rank one or more spiritual guides in her life based on Stanley's and Clinton's (1993) definition of a spiritual guide. Pam identified Pastor Dr. Verlyn Boone because he had helped her develop spiritual formation during her adult life.

I selected Pastor Dr. Verlyn Boone as the third research participant based on Stanley's and Clinton's (1993) definition of a spiritual guide. In conclusion, the research

participants for Research Question #2 were Matthew Burch, Pam De Jong and Pastor Dr. Verlyn Boone.

Matthew Burch. I identified Matthew Burch as a spiritual guide in my life based on my autoethnography and on Stanley's and Clinton's (1993) definition of a spiritual guide. Matthew served as my spiritual guide when we met every other week during my early years of leadership at Pella Christian Grade School.

My interpretation of the stories in Matthew's interview aided my identification of stimulators of his spiritual guiding relationship with me. His interview supported the literature because seven of the eight stimulators in the literature were present in our relationship. According to literature (Anderson & Reese, 1999; Barnett et al., 2004; Fowler, 1966; Hendricks & Hendricks, 1995; Huang & Lynch, 1995; Kreider, 2008; McAlpine, 1992; Nouwen et al., 2006; Stanley & Clinton, 1991; Stanley & Clinton, 1993; Zachary, 2000) stimulators of spiritual guiding relationships include attraction, ability of a mentoree to identify spiritual needs, reflection, time, accountability, responsiveness of the mentoree, acceptance and love. According to my interpretation of Matthew's interview, stimulators of his spiritual guiding relationship with me included attraction, my ability to identify spiritual needs, reflection, time, my responsiveness, acceptance and love.

My interpretation of the stories in Matthew's interview helped me identify barriers to his spiritual guiding relationship with me. His interview supported a small portion of the literature because one of the seven barriers in the literature was present in our relationship. According to literature (Anderson & Reese, 1999; Barna, 2001; Dungy

& Whitaker, 2010; Hendricks & Hendricks, 1995; Kreider, 2008; Stanley & Clinton, 1991; Stanley & Clinton, 1993; Zachary, 2000) barriers to spiritual guiding relationships include finding a spiritual guide, time, insecurity of mentoree or spiritual guide, the negative connotation associated with the label of being a spiritual guide, fear of vulnerability, fear of abandonment and misinterpretation of spiritual guiding relationships. According to my interpretation of Matthew's interview, a barrier of his spiritual guiding relationship with me was time because of our busy schedules.

Pam De Jong. I identified Pam De Jong as a spiritual guide in my life based on my autoethnography and on Stanley's and Clinton's (1993) definition of a spiritual guide. Pam served as my spiritual guide during my adolescent and my teenage years.

My interpretation of the stories in Pam's interview empowered me to identify stimulators of her spiritual guiding relationship with me. Her interview supported the literature because seven of the eight stimulators in the literature were present in our relationship. According to literature (Anderson & Reese, 1999; Barnett et al., 2004; Fowler, 1966; Hendricks & Hendricks, 1995; Huang & Lynch, 1995; Kreider, 2008; McAlpine, 1992; Nouwen et al., 2006; Stanley and Clinton, 1991; Stanley & Clinton, 1993; Zachary, 2000) stimulators of spiritual guiding relationships include attraction, ability of a mentoree to identify spiritual needs, reflection, time, accountability, responsiveness of the mentoree, acceptance and love. According to my interpretation of Pam's interview, stimulators of her spiritual guiding relationship with me included attraction, my ability to identify spiritual needs, reflection, time, my responsiveness, acceptance and love.

My interpretation of the stories in Pam's interview led me to identify barriers to her spiritual guiding relationship with me. Her interview supported a small portion of the literature because one of the seven barriers in the literature was present in our relationship. According to literature (Anderson & Reese, 1999; Barna, 2001; Dungy & Whitaker, 2010; Hendricks & Hendricks, 1995; Kreider, 2008; Stanley & Clinton, 1991; Stanley & Clinton, 1993; Zachary, 2000) barriers to spiritual guiding relationships include finding a spiritual guide, time, insecurity of mentoree or spiritual guide, the negative connotation associated with the label of being a spiritual guide, fear of vulnerability, fear of abandonment and misinterpretation of spiritual guiding relationships. According to my interpretation of Pam's interview, a barrier to her spiritual guiding relationship with me was time after I left for college.

Pastor Dr. Verlyn Boone. Pam De Jong identified Pastor Dr. Verlyn Boone as a spiritual guide in her life because he had helped her develop spiritual formation during her adult life. I selected Verlyn as the third research participant based on Stanley's and Clinton's (1993) definition of a spiritual guide.

My interpretation of the stories in Verlyn's interview enabled me to identify stimulators of his spiritual guiding relationship with Pam. His interview supported the literature because six of the eight stimulators in the literature were present in their relationship. According to literature (Anderson & Reese, 1999; Barnett et al., 2004; Fowler, 1966; Hendricks & Hendricks, 1995; Huang & Lynch, 1995; Kreider, 2008; McAlpine, 1992; Nouwen et al., 2006; Stanley & Clinton, 1991; Stanley & Clinton, 1993; Zachary, 2000) stimulators of spiritual guiding relationships include attraction,

ability of a mentoree to identify spiritual needs, reflection, time, accountability, responsiveness of the mentoree, acceptance and love. According to my interpretation of Verlyn's interview, stimulators of his spiritual guiding relationship with Pam included her ability to identify spiritual needs, reflection, time, her responsiveness, acceptance and love.

My interpretation of the stories in Verlyn's interview helped me identify barriers to his spiritual guiding relationship with Pam. His interview supported none of the literature because zero of the seven barriers in the literature were present in their relationship. According to literature (Anderson & Reese, 1999; Barna, 2001; Dungy & Whitaker, 2010; Hendricks & Hendricks, 1995; Kreider, 2008; Stanley & Clinton, 1991; Stanley & Clinton, 1993; Zachary, 2000) barriers to spiritual guiding relationships include finding a spiritual guide, time, insecurity of mentoree or spiritual guide, the negative connotation associated with the label of being a spiritual guide, fear of vulnerability, fear of abandonment and misinterpretation of spiritual guiding relationships. According to my interpretation of Verlyn's interview, a barrier to his spiritual guiding relationship with Pam was a circumstantial situation of living in northwest Iowa which is a barrier not recognized by any of the authors consulted for my research.

Answer to Research Question #2. The stimulator or the barrier needed to be present in the literature and in two out of the three interviews of spiritual guides in order to be included in answering the research question. All of the stimulators and the barriers

mentioned in the interviews with Matthew, Pam and Verlyn were present in the literature except for the circumstantial situation of living in northwest Iowa.

Based on the stories of two spiritual guides in my life and the story of one spiritual guide of my spiritual guides, the stimulators of spiritual guiding relationships are attraction, ability of a mentoree to identify spiritual needs, reflection, time, responsiveness of the mentoree, acceptance and love.

Based on the stories of two spiritual guides in my life and the story of one spiritual guide of my spiritual guides, a barrier to spiritual guiding relationships is time.

Research Question #3: Based on the stories of two disciplers in my life and the story of one discipler of my disciplers, what are the stimulators of and the barriers to discipling relationships?

In order to answer my research question I needed to identify and to interview two disciplers in my life and one discipler of my disciplers. I identified two disciplers in my life based on my autoethnography and on Stanley's and Clinton's (1993) definition of a discipler. My two disciplers are Darryl De Ruiter and Dr. Dave Else, both of whom agreed to serve as research participants in my study.

Darryl served as a discipler in my life when he intentionally helped me become more like Jesus Christ during my early years of leadership at Pella Christian Grade School. At the end of my interview with Darryl, I asked him to identify and to rank one or more disciplers in his life based on Stanley's and Clinton's (1993) definition of a discipler. Darryl identified Dr. Matt Gritters because he models how to walk closely with God and models how to pray multiple times per day.

Dr. Else served as a discipler in my life when he helped me to emulate Jesus Christ in my personal and in my professional life. At the end of my interview with Dr. Else, I asked him to identify and to rank one or more disciplers in his life based on Stanley's and Clinton's (1993) definition of a discipler. Dr. Else identified Pastor Homer Larsen because he had helped Dr. Else become a follower of Jesus Christ.

I selected Pastor Homer Larsen as the third research participant based on Stanley's and Clinton's (1993) definition of a discipler. In conclusion, the research participants for Research Question #3 were Darryl De Ruiter, Dr. Dave Else and Pastor Homer Larsen.

Darryl De Ruiter. I identified Darryl De Ruiter as a discipler in my life based on my autoethnography and on Stanley's and Clinton's (1993) definition of a discipler. Darryl served as a discipler in my life when he intentionally helped me become more like Jesus Christ during my early years of leadership at Pella Christian Grade School.

My interpretation of the stories in Darryl's interview guided me to identify stimulators of his discipling relationship with me. His interview supported the literature because six of the six stimulators in the literature were present in our relationship. According to literature (Adsit, 1996; Barna, 2001; Bennett & Purvis, 2003; Cohen, 1999; Covey, 1989; Hendricks & Hendricks, 1995; Koetje, personal communication, 2010; Maxwell, 2008; Stanley & Clinton, 1991; Stanley & Clinton, 1993; Vander Laan, personal communication, 2010; Zachary, 2000) stimulators of discipling relationships include attraction, time, shared circumstances and/or experiences, mentoree's degree of responsiveness, accountability and love. According to my interpretation of Darryl's

interview, stimulators of his discipling relationship with me include attraction, time, shared circumstances and/or experiences, my degree of responsiveness, accountability and love.

My interpretation of the stories in Darryl's interview helped me identify barriers to his discipling relationship with me. His interview supported a small portion of the literature because one of the six barriers in the literature was present in our relationship. According to literature (Adsit, 1996; Bennett & Purvis, 2003; Pothoven, personal communication, 2010; Maxwell, 2008; Stoddard & Tamasy, 2003; Vander Laan, personal communication, 2010) barriers to discipling relationships include time, different values, lack of experience with disciplers, scarcity of teachable people, pushing too hard on the part of mentors and gender differences. According to my interpretation of Darryl's interview, a barrier to his discipling relationship with me was time because of our busy schedules.

Dr. Dave Else. I identified Dr. Dave Else as a discipler in my life based on my autoethnography and on Stanley's and Clinton's (1993) definition of a discipler. Dr. Else served as a discipler in my life when he guided me to emulate Jesus Christ in my personal and my professional life.

My interpretation of the stories in Dr. Else's interview influenced me to identify stimulators of his discipling relationship with me. His interview supported the literature because six of the six stimulators in the literature were present in our relationship. According to literature (Adsit, 1996; Barna, 2001; Bennett & Purvis, 2003; Cohen, 1999; Covey, 1989; Hendricks & Hendricks, 1995; Koetje, personal communication, 2010;

Maxwell, 2008; Stanley & Clinton, 1991; Stanley & Clinton, 1993; Vander Laan, personal communication, 2010; Zachary, 2000) stimulators of discipling relationships include attraction, time, shared circumstances and/or experiences, mentoree's degree of responsiveness, accountability and love. According to my interpretation of Dr. Else's interview, stimulators of his discipling relationship with me include attraction, time, shared circumstances and/or experiences, my degree of responsiveness, accountability and love.

My interpretation of the stories in Dr. Else's interview caused me to identify barriers to his discipling relationship with me. His interview supported a small portion of the literature because one of the six barriers in the literature was present in our relationship. According to literature (Adsit, 1996; Bennett & Purvis, 2003; Maxwell, 2008; Pothoven, personal communication, 2010; Stoddard & Tamasy, 2003; Vander Laan, personal communication, 2010) barriers to discipling relationships include time, different values, lack of experience with disciplers, scarcity of teachable people, pushing too hard on the part of mentors and gender differences. According to my interpretation of Dr. Dave Else's interview, a barrier to his discipling relationship with me was time because of our busy schedules.

Pastor Homer Larsen. Dr. Dave Else identified Pastor Homer Larsen as a discipler in his life because he had taught him how to be a servant leader. I selected Homer as the third research participant based on Stanley's and Clinton's (1993) definition of a discipler.

My interpretation of the stories in Homer's interview helped me to identify stimulators of his discipling relationship with Dr. Else. His interview supported the literature because six of the six stimulators in the literature were present in his relationship with Dr. Else. According to literature (Adsit, 1996; Barna, 2001; Bennett & Purvis, 2003; Cohen, 1999; Covey, 1989; Hendricks & Hendricks, 1995; Koetje, personal communication, 2010; Maxwell, 2008; Stanley & Clinton, 1991; Stanley & Clinton, 1993; Vander Laan, personal communication, 2010; Zachary, 2000) stimulators of discipling relationships include attraction, time, shared circumstances and/or experiences, mentoree's degree of responsiveness, accountability and love. According to my interpretation of Homer's interview, stimulators of his discipling relationship with Dr. Else include attraction, time, shared circumstances and/or experiences, Dr. Else's degree of responsiveness, accountability and love.

My interpretation of the stories in Homer's interview guided me to identify barriers to his discipling relationship with Dr. Else. His interview supported a small portion of the literature because one of the six barriers in the literature was present in his relationship with Dr. Else. According to literature (Adsit, 1996; Bennett & Purvis, 2003; Maxwell, 2008; Pothoven, personal communication, 2010; Stoddard & Tamasy, 2003; Vander Laan, personal communication, 2010) barriers to discipling relationships include time, different values, lack of experience with disciplers, scarcity of teachable people, pushing too hard on the part of mentors and gender differences. According to my interpretation of Homer's interview, a barrier to his discipling relationship with Dr. Else was time because of their busy schedules.

Answer to Research Question #3. The stimulator or the barrier needed to be present in two out of the three interviews of disciplers in order to be included in answering the research question. All of the stimulators and the barriers mentioned in the interviews with Darryl, Dr. Else and Homer were present in the literature.

Based on the stories of two disciplers in my life and the story of one discipler of my disciplers, the stimulators of discipling relationships are attraction, time, shared circumstances and/or experiences, mentoree's degree of responsiveness, accountability and love.

Based on the stories of two disciplers in my life and the story of one discipler of my disciplers, a barrier to discipling relationships is time.

Research Question #4: Based on the stories of three coaches, three spiritual guides and three disciplers, what prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

The research interviews provide evidence that intensive mentoring relationships do not follow a linear path. My interviews support the literature because nine of the nine interviews did not follow a linear path of first being a coach. next a spiritual guide and finally a discipler. What prevented each of the nine relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler? This study provided evidence that mentorees have different needs at different times in their lives. This study also demonstrated that coaching, that spiritual guiding and that discipling relationships have a different combination of stimulators.

It is important to realize that even though my study focused primarily on coaching, on spiritual guiding and on discipling relationships, I asked each research participant to trace his or her relationship with his or her mentoree on the entire mentoring continuum identified by Stanley and Clinton (1993). The following are operational definitions for the entire mentoring continuum.

Passive Mentor: “Model” (Stanley & Clinton, 1993, p.41).

Occasional Mentor: “Sponsor, Teacher or Counselor” (Stanley & Clinton, 1993, p. 41).

Intensive Mentor: “Coach, Spiritual Guide or Discipler” (Stanley & Clinton, 1993, p. 41).

Model: “A Model is a living person whose life or ministry is used as an example to indirectly impart skills, principles, and values that empower another person” (Stanley & Clinton, 1993, p. 143).

Sponsor: “A Sponsor has credibility and positional or spiritual authority within an organization or network and relates to a mentoree not having those resources so as to enable development of the mentoree and the mentoree’s influence in the organization” (Stanley & Clinton, 1993, p. 124).

Teacher: “A Teacher imparts knowledge and understanding of a particular subject” (Stanley & Clinton, 1993, p. 101).

Counselor: “A Counselor gives timely advice and impartial perspective on the mentoree’s view of self, others, circumstances, and ministry” (Stanley & Clinton, 1993, p. 89).

Coach: “A Coach provides motivation and imparts skills and application to meet a task or challenge” (Stanley & Clinton, 1993, p. 73).

Spiritual Guide: “A Spiritual Guide facilitates spiritual development and maturity at certain critical junctures in a disciple’s life” (Stanley & Clinton, 1993, p. 65).

Discipler: “A Discipler teaches and enables a mentoree in the basics of following Jesus Christ” (Stanley & Clinton, 1993, p. 51).

The first reason why intensive mentoring relationships did not follow a linear path on the mentoring continuum is that mentorees have different needs at different times in their lives. In fact, my interpretations of the nine interviews in this study identified many unique needs of mentorees.

According to my interpretations the needs of the mentorees were unique and included a vast array of topics. The different needs included developing character, facilitating accountability of priorities in one’s life, developing a Christian worldview, supporting a mentoree in a new role, supporting leadership, coaching leadership, recruiting a former employee, training in a business, providing wise counsel, encouraging leadership, guiding spiritual formation, modeling spiritual leadership, counseling one during grief, sponsoring an idea, listening, guiding reflection, aiding in decision-making, supporting various situations, sponsoring a mentoree in a new career, caring for another in a friendship, modeling a life of service, networking to help a mentoree obtain a job, guiding, advising situational leadership, discussing theology and living according to Christian values.

The second reason why intensive mentoring relationships did not follow a linear path on the mentoring continuum is that coaching, that spiritual guiding and that discipling relationships have a different combination of stimulators.

Based on the stories of Cory Brandt, Brad Jungling and Denny Van Zanten, the stimulators of coaching relationships are attraction, serving as a role model, potential of the mentoree, accountability, time, ability of the coach to motivate a mentoree to improve, safety and love. Based on the stories of Matthew Burch, Pam De Jong and Pastor Dr. Verlyn Boone, the stimulators of spiritual guiding relationships are attraction, ability of a mentoree to identify spiritual needs, reflection, time, responsiveness of the mentoree, acceptance and love. Based on the stories of Darryl De Ruiter, Dr. Dave Else and Pastor Homer Larsen, the stimulators of discipling relationships are attraction, time, shared circumstances and/or experiences, mentoree's degree of responsiveness, accountability and love.

Different combinations of stimulators cause intensive mentoring relationships to follow different paths. Since the needs of mentorees change over time, a completely different combination of stimulators develops based on the mentoree's circumstances. Anderson and Reese (1999) supported this finding when they wrote, "We do not understand mentoring as following a mechanical progression or imposed program through these stages, but we see them as an organic, natural interaction of processes in the community established between mentor and mentoree" (p. 59).

In conclusion, the literature and the interviews in this study provide evidence that intensive mentoring relationships do not follow a linear path of first being a coach, next a spiritual guide and finally a discipler.

Conclusions

1. Based on the stories of two coaches in my life and the story of one coach of my coaches, the stimulators of coaching relationships are attraction, serving as a role model, potential of the mentoree, accountability, time, ability of the coach to motivate a mentoree to improve, safety and love.

I interviewed three coaches in this study and learned that coaching relationships have a unique combination of stimulators. Attraction surfaced in three of the interviews. Serving as a role model appeared in three of the interviews. The potential of the mentoree occurred in three of the interviews. Accountability surfaced in three of the interviews. Time surfaced in three of the interviews. The ability of the coach to motivate a mentoree to improve appeared in two of the interviews. Safety surfaced in three of the interviews. Love occurred in three of the interviews.

2. Based on the stories of two spiritual guides in my life and the story of one spiritual guide of my spiritual guides, the stimulators of spiritual guiding relationships are attraction, ability of a mentoree to identify spiritual needs, reflection, time, responsiveness of the mentoree, acceptance and love.

I interviewed three spiritual guides in this study. I learned that spiritual guiding relationships have a unique combination of stimulators. Attraction surfaced in two of the interviews. The ability of a mentoree to identify his or her spiritual needs appeared in three of the interviews. Reflection surfaced in three of the interviews. Time occurred in three of the interviews. The responsiveness of the mentoree surfaced in three of the

interviews. Acceptance surfaced in three of the interviews. Love appeared in three of the interviews.

3. Based on the stories of two disciplers in my life and the story of one discipler of my disciplers, the stimulators of discipling relationships are attraction, time, shared circumstances and/or experiences, mentoree's degree of responsiveness, accountability and love.

I interviewed three disciplers in this study, and I learned that discipling relationships have a unique combination of stimulators. Attraction surfaced in three of the interviews. Time appeared in three of the interviews. Shared circumstances and/or experiences surfaced in three of the interviews. The mentoree's degree of responsiveness occurred in three of the interviews. Accountability surfaced in three of the interviews. Love appeared in three of the interviews.

4. Based on the stories of two coaches in my life and the story of one coach of my coaches, a barrier to these coaching relationships is time. Based on the stories of two spiritual guides in my life and the story of one spiritual guide of my spiritual guides, a barrier to these spiritual guiding relationships is time. Based on the stories of two disciplers in my life and the story of one discipler of my disciplers, a barrier to these discipling relationships is time.

Time is a barrier to my relationships with my coaches, my spiritual guides and my disciplers. Time is also a barrier to the relationships between Brad and Denny, between Pam and Verlyn and between Dr. Else and Homer. Time was presented as a barrier in the

literature of coaching, of spiritual guiding and of discipling relationships and was present in nine out of the nine interviews.

5. Intensive mentoring relationships do not follow a linear path of first being a coach, next a spiritual guide and finally a discipler.

My interviews support the literature because nine of the nine interviews did not follow a linear path of first being a coach, next a spiritual guide and finally a discipler. What prevented each of the nine relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler? This study provided evidence that mentorees have different needs at different times in their lives. This study also provided evidence that coaching, spiritual guiding and discipling relationships have a different combination of stimulators.

Reflections

1. Attraction, time and love are the only three common stimulators in intensive mentoring relationships based on the literature and the nine interviews in this study.

Attraction

Attraction is the stimulator that initiates relationships between mentorees and coaches, between mentorees and spiritual guides and between mentorees and disciplers. Anderson and Reese (1999) wrote, “We define attraction as the initial establishment of the mentoring relationship. The tone is set by Augustine’s challenge to the mentor, ‘Attract them by your way of life’” (p. 13). “I see something in you, and I’d like to

receive it from you” (Nouwen et al., 2006, p. 10). Simply put, the mentoree desires to emulate the mentor in one or more facets of life.

Three coaches in this study mentioned that attraction was present in his relationship with his mentorees. Cory made the following statement to me about his relationship with me. “I knew you were a leader. I knew I could count on you. I enjoyed being around you. You were always someone that I gravitated towards.” Brad Jungling shared the following statement to me about his relationship with me.

- You also have to have some desire within you to step up and say you want to be in charge. I saw a lot of that in you. I saw a ton of potential. So I think I had the same attraction because I saw that. I wanted to work with you.

Denny Van Zanten stated the following about his relationship with Brad. “He is just a super guy. He is the kind of guy that people like to be around. He also seemed like a guy who would take coaching.”

Two spiritual guides in this study mentioned that attraction was present in his or her relationship with me. Matthew shared the following statement about his relationship with me. “I think you are a learner and have the quality of learning which is a foundational quality for leadership but it is also a foundational quality for growth and development.” Pam made the following statement to me about her relationship with me. “You were a kid who wanted to learn. You didn’t look down on me...so when I wanted to talk to you or tell you something, you were very respectful.”

Three disciplers in this study identified attraction in his relationship with his mentoree. Darryl shared the following assessment about his relationship with me. “We started riding to ball games together and just getting to know each other through

conversation. I liked you. You were a young kid, but I liked your personality and your perspective.” Dr. Else conveyed the following about his relationship with me. “Now here is a really good young man. He has his head screwed on. My first thought was, ‘He is a lot like Jim and Travis and Tucker.’” Jim, Travis and Tucker are Dr. Else’s three sons. Homer declared the following about his relationship with Dr. Else.

I personally believed that Dr. George Haas knows the difference between an adding machine and a multiplying machine. I happened to be the person who said, ‘What do you mean by that?’ He said, ‘Well a professor here is a multiplying machine. He is taking students and influencing them intellectually and spiritually to send them out to thousands of people.’ Else was a multiplying machine.

How did I know I was attracted to a coach, a spiritual guide or a discipler? I knew I was attracted to a coach, a spiritual guide or a discipler whenever I felt the urge to spend more time with a person with the intent of becoming more like him or her. Sometimes a coach, a spiritual guide or a discipler was interesting, and I desired to learn more from him or her. Other times I would catch myself planning how I could become more like my mentor while I was in his or her presence. I wanted to emulate one or more facets of his or her life.

The feeling of attraction with a mentor never felt forced. The feeling was more of a natural interest in another human being. I compare these feelings of attraction to deciding which television channel to watch. Sometimes I flip through dozens of channels without stopping for more than a split second on any of them. I continue to change channels because maybe I do not like the genre of the channel, or maybe I formulate a split second opinion of the channel by how the person acts or even what clothes the person is wearing. Sometimes I will stop at a channel for a couple seconds before I flip to

the next channel. After I flip through many channels, I finally find a channel that interests me. This metaphor is similar to my attraction to my mentors. Even though I interact with dozens of people every day, I am only attracted to a few mentors who interest me.

Time

Time is another common stimulator between mentorees and coaches, between mentorees and spiritual guides and between mentorees and disciplers. Dungy and Whitaker (2010) wrote, "It takes time to build mentoring relationships. It takes time to add value to other people's lives" (p. 14). Stanley and Clinton (1991) claim that regularity is more important than attempting to define "how much, how long and when a mentor and mentoree spend time together" (p. 3-15). It is essential for mentors and mentorees to spend quality time together.

Three coaches in this study mentioned that time was present in his relationship with his mentoree. Cory recognized the following about his relationship with me. "In your junior year we got to spend more time together. That just grew through your senior year." Brad stated about his relationship with me, "When we had lunch together, we talked about the meeting, and then we would start spending more time talking about other stuff." Denny shared the following statement about his relationship with Brad. "I have been deliberate to have a relationship with him...intentional about setting up times to talk...or going out of my way to coach him on something he needed or could do better...or something that I saw...or praise him and recognize him."

Three spiritual guides in this study also mentioned that time was present in his or her relationship with his or her mentoree. Matthew shared the following statement about

his relationship with me. “So a stimulator is a developing intuition and knowledge of the person you are spending time with.” Pam stated the following about her relationship with me. “We could always sit and talk, and you would always have time for me.” Verlyn affirmed the following about his relationship with Pam. “We sat by each other at games. We were very much interested in that part of life and had those connections with your mom and dad.”

Three disciples in this study specified that time was present in his relationship with his mentoree. Darryl cited the following about his relationship with me. “Our relationship had grown through umpiring and just interacting because we talked a lot.” Dr. Else identified the following about his relationship with me. “The more time we spent together, the more there was an appreciation of each other. We had opportunities to have conversations about all kinds of things...from sports...to leadership...to education...to family.” Homer declared the following to me about his relationship with Dr. Else. “Dave is in my Thursday morning Bible study. I would say it must be at least 10 or 15 years...”

My conclusion is that the regularity of the time is more significant than the quantity of time. What was the regularity of time with my relationships with my coaches? The high school athletic seasons dictated the regularity for my time with Cory. I would see him every day after school for most of the school days in August, September, October, April and May for four years. The schedule of the school board committee meetings at Pella Christian Grade School dictated my time with Brad. We met the first, the second and the third Mondays of each month for committee meetings. We also met for lunch once a month before each school board meeting.

What was the regularity of time for my relationships with my spiritual guides?

Weekend evenings were the best times for me to share my inner feelings with Pam. Our best conversations took place late on Friday and on Saturday evenings. A recurring meeting time on my schedule assisted the regularity of my time with Matthew. We met every other Thursday from 9:00 a.m. until 10:00 a.m.

What was the regularity of time for my relationships with my disciplers? Multiple difficult leadership situations at school helped foster regularity of my discussions with Darryl. In fact, we collaborated on the telephone at least once a week for five years. I frequently walked six flights of stairs at the Schindler Education Center in Cedar Falls, Iowa, to meet with my girlfriend who served as a secretary for Dr. Else. I conversed with Dr. Else during each visit with my girlfriend. I continued to call Dr. Else for advice every few months after moving to Pella, Iowa.

Love

Love is another common stimulator between mentorees and coaches, between mentorees and spiritual guides and between mentorees and disciplers. The literature is full of examples of love between a mentor and a mentoree. Ehrmann described his love for a mentor when he wrote, “He touched me emotionally in a way that made me want to imitate him” (Ehrmann et al., 2011, p. 48). Ed Lee, Director of the Child Evangelism Fellowship, wrote the following about mentoring relationships: “Love sees beyond present behavior and circumstances and overlooks wrongs. It is patient and longsuffering. It breaks down barriers. It provides stimulation and encouragement. It does not give up”

(Adsit, 1996, p. 79). Love is a common stimulator for coaching, for spiritual guiding and for discipling relationships.

Three coaches in this study recognized that love was present in his relationship with his mentoree. Cory shared the following about his relationship with me. “We could understand each other. I always loved you.” Brad acknowledged the following about his relationship with me. “It is intentional. I care about what is going on in David’s life. I want to see David make good choices. I want to see him grow because I like him.” Denny certified the following about his relationship with Brad. “I care. I care about his happiness. I care about his being able to live a joyful life.”

Three spiritual guides in this study conceded that love was present in his or her relationship with his or her mentoree. Matthew shared the following about his relationship with me. “That love is predicated by time...by respect.” Pam verified the following about her relationship with me. “You were very much loved.” Verlyn acknowledged the following about his relationship with Pam. “I would see her at her work. I would stop in to see how she was doing.” His actions demonstrated love.

Three disciplers in this study validated that love was present in his relationship with his mentoree. When asked about the first time Darryl shared that he loved me, he replied, “I think you are right. You have to be secure in your manhood and have to be deep in your relationship. That is pretty intensive.” Dr. Else claimed the following about his relationship with me. “When you make a statement like that...that I love you like a son...that is a genuine statement because all of this has come together.” Homer asserted

the following about his relationship with Dr. Else. “I think being a good friend and being together when we had a chance [solidified our love].”

How did I know when I loved a coach, a spiritual guide or a discipler? I knew I loved a coach, a spiritual guide or a discipler whenever I felt like I genuinely cared for my mentor. I cared about multiple aspects of my mentor’s life including his or her spiritual well-being, his or her emotional well-being and even his or her physical well-being. Amazingly enough I cared for my mentors to the same level and to the same degree that I cared for my family members.

As I began to consider my mentors in the same manner as family members, I began to develop a sense of responsibility *to* my mentors. Dr. Else explained this feeling well saying, “I think when you get to that point of having a responsibility *to* that person, there is that accountability I was talking about before that says, ‘What you think about me *matters*. What I think about you *matters*.’” I realized the depth of my love for my mentors when a self-imposed feeling of accountability permeated multiple aspects of my life. It matters what Cory, what Brad, what Pam, what Matthew, what Darryl and what Dr. Else think about my faith in Jesus Christ. It matters what Cory, what Brad, what Pam, what Matthew, what Darryl and what Dr. Else think about my marriage with Nicole. It matters what Cory, what Brad, what Pam, what Matthew, what Darryl and what Dr. Else think about how I parent my two sons. I developed a deep sense of responsibility *to* my mentors.

In conclusion, the literature and the stories of six intensive mentors in my life and the stories of three intensive mentors of my intensive mentors provide evidence that the

only common stimulators to intensive mentoring relationships are attraction, time and love.

2. Based on the stories of Cory Brandt, Brad Jungling, Denny Van Zanten, Matthew Burch, Pam De Jong, Pastor Dr. Verlyn Boone, Darryl De Ruiter, Dr. Dave Else and Pastor Homer Larsen, time is the only common barrier of their relationships with their mentorees in this study.

Time is the only common barrier that prevents deepening relationships between mentorees and coaches, between mentorees and spiritual guides and between mentorees and disciplers in this study. It is difficult for mentors to commit time to mentorees because “there are so many things to occupy our time any day of the year, any hour of any day, and any minute of any hour” (Pue, 2005, p, 37). Our work, our family, our friends, our faith life, our hobbies, our vacations and our service to our community occupy our time.

Many mentors rationalize, “I don’t even have time for an appointment two hours from now, let alone to commit to meet with someone week after week for who knows how long” (Stoddard & Tamasy, 2003, p. 53). Hendricks and Hendricks (1995) stated that the most common complaint to engaging in mentoring relationships is, “There’s no way I can be a mentor. I haven’t got the time” (p. 212).

Three coaches in this study verified that a lack of time was present in his relationship with his mentoree. Cory shared the following about his relationship with me. “A barrier today is busyness. It is just life.” Brad stated, “I think time is always going to be a barrier.” Denny certified the following about his relationship with Brad. “Time. I

believe building trust in a relationship takes time. You need to look each other in the eye. You need to talk about things. We are busy. That is probably our biggest barrier.”

Two spiritual guides in this study asserted that a lack of time was present in his or her relationship with me. Matthew stated the following about his relationship with me. “I think that a lack of time becomes a barrier.” Pam verified this same concept about her relationship with me. “One of the barriers is the busyness of life.”

Three disciplers in this study authenticated that a lack of time was present in his relationship with his mentoree. Darryl conceded the following about his relationship with me. “Time is always a barrier for relationships.” Dr. Else also verified this about his relationship with me.

I think time is a barrier because you have a young family. You give them a lot of time. You are a student in a doctoral program, which sucks the life out of you. You are a husband. You are a son. You are a sibling. You are all of those things. On the other side, I am a husband and dad and grandpa and a professor.

Homer validated the following about his mentoring relationship with Dr. Else. “Time is a barrier.”

How do we overcome the barrier of time? Stanley and Clinton (1991) claim that regularity of time between a mentoree and a mentor is more important than attempting to define “how much, how long and when a mentor and mentoree spend time together” (p. 3-15). One suggestion for overcoming the barrier of time is for mentorees and for mentors to discuss and to agree upon the regularity of their time together. Another suggestion for overcoming the barrier of time is for mentorees and for mentors to discuss and to agree upon the predictability of their time together. Many mentorees and mentors

who have overcome the barrier of time have become intentional about the regularity of their time together.

In conclusion, a lack of time was clearly a barrier to coaching, to spiritual guiding and to discipling relationships. It was fascinating that a lack of time was a barrier that was present in the literature and the only barrier that was present in at least two of the three interviews for coaches, for spiritual guides and for disciplers.

3. Eight of the nine intensive mentoring relationships in this study began naturally.

Mentoring relationships can begin naturally or can begin formally. “Many times, the best relationships happen ‘naturally’: A conversation begins, then a few more conversations, and soon you realize you have a mentor. There should be a mutual attraction that draws the mentor and protégé together” (Kreider, 2008, p. 71). Chao (1991) wrote,

The basic distinction between formal and informal mentorships lies in how these relationships are arranged. Informal mentorships are not managed, structured, nor formally recognized by the organization. These relationships occur spontaneously without external constraints from the organization. In contrast, formal mentorships are programs that are arranged, managed, and sanctioned by the organization.

This study partially consisted of six interviews with my intensive mentors, with five of the six intensive mentoring relationships in this study having begun naturally. My relationship with Cory deepened as we spent time together during high school athletics. My relationship with Brad strengthened through discussions after constituents at Pella Christian elected him to the school board of the school where I served as the administrator. My relationship with Pam deepened when she helped develop spiritual

formation in my adolescent years. My relationship with Darryl heightened through conversations as we umpired baseball games together. My relationship with Dr. Else intensified when I stopped by his office at the time my girlfriend served as his secretary.

Only one of the six intensive mentoring relationships in this study had begun formally. My relationship with Matthew initiated when my pastor asked me to meet with a spiritual guide in order to stay spiritually healthy while serving in a leadership role at Pella Christian Grade School.

This study also included three interviews with the intensive mentors of my intensive mentors. All three of these relationships had begun naturally. Brad's relationship with Denny heightened when they began working together and began worshiping at church together. Pam's relationship with Verlyn deepened when she met with him to discuss her spiritual development. Dr. Else's relationship with Homer intensified throughout many years of attending the same weekly Bible study, of worshiping together at church, of fellowshiping over lunch and of sharing family get-togethers.

As I reflected upon the data from the nine intensive mentoring relationships in this study, I pondered, "How valuable are formal mentoring relationships?" This question led me to a few more questions. How can organizations measure intensity and effectiveness of mentoring relationships? Could organizations increase the success rate of mentoring relationships within the organization by matching mentors with mentorees who are attracted to one or more aspects of a mentor? Could organizations ensure that time is provided for mentoring relationships that are based on attraction and/or love? If

mentors and mentorees successfully navigate through intense situations, could organizations recognize this success and allow for mentors and for mentorees to spend more time together?

In conclusion, mentoring relationships can begin naturally or can begin formally. If a majority of mentoring relationships begins naturally, organizations with mentoring programs have an opportunity to capitalize on this valuable information. Leaders in organizations need to seek out these informal mentoring relationships and to foster an environment where these relationships can develop.

4. Research participants certified that they feel very comfortable with mentorees even when they have not seen their mentorees for a long period of time.

Multiple research participants acknowledged that they could continue their relationship with their mentoree no matter how much time had elapsed between the last time they had communicated. Why does this happen with some mentoring relationships and not happen with other mentoring relationships? I would argue that the intensity of attraction, of time and of love contributes to mentoring relationships that can transcend the barrier of time.

Intensity of Attraction

Sometimes mentorees are intensely attracted to one or more aspects of a mentor. This attraction is so significant that the mentoree feels as though he or she desires to emulate the mentor. Maybe the mentoree is attracted to how one leads an organization. Possibly the mentoree is attracted to how one loves his or her spouse. Perhaps the

mentoree is attracted to how one demonstrates his or her faith. The intensity of the attraction is what aids mentoring relationships to transcend the barrier of time.

I sensed this intense attraction with my mentors. Many times I have thought to myself, “What would I need to change about myself in order to be just like that person?” I have experienced intense feelings to emulate one or more aspects of my mentors. I simply desired to become just like the best aspects of them.

Intensity of Time

The intensity of the time spent together is another link to helping mentoring relationships overcome the barrier of time. Maybe the mentor and the mentoree traverse through a difficult situation at work. Perhaps the mentor intentionally walks alongside a grieving mentoree after the death of a loved one. Possibly the mentor and the mentoree serve in a military situation. The intensity of the time spent between the mentor and the mentoree is what helps thread a bond between the two individuals.

This study has helped me realize that other people have influenced me most while I was experiencing the most difficult incidents in my life. The most difficult experiences of my life include the death of my close friend, the difficulties of leading at Pella Christian Grade School and the death of my father. It is fascinating to me to recognize that each of my mentors in this study has served in a significant role during one or more of these three difficult experiences.

Intensity of Love

The intensity of love in a mentoring relationship is another connection to helping relationships overcome the barrier of time. Maybe the mentor loves the mentoree in a

similar way a parent loves his or her child. Possibly the mentor cares so much for the mentoree that he or she genuinely begins to care about the well-being of the mentoree's family. Perhaps the mentor has a feeling as if he or she would give anything to help the mentoree succeed. In many situations love in a mentoring relationship may be intense. This intensity of the love is what will help a mentor and a mentoree continue their successful mentoring relationship over a long period of time.

The love in my relationships with my mentors is intense and is similar to the love I have for my family. I genuinely care about my mentors. I also care about what is important to my mentors. I find myself asking my mentors about the well-being of their family members. I feel joy when I learn of success of a family member of one of my mentors. I feel pain when I learn about a crisis of a family member of one of my mentors. My feelings of love are intense.

Summary

According to the data in this qualitative study, the intensity of attraction, of time and of love in a mentoring relationship helps the relationship continue over long periods of time just as if the relationship were fostered on a frequent basis. The intensity of these core stimulators allows for mentors to feel comfortable with mentorees even when they have not seen their mentorees for a long period of time.

5. So what did I learn about mentoring?

I learned that each mentoring relationship is unique. Every mentoree has a unique set of needs, a different level of interest in being a mentoree, a different scope of qualities he or she is attracted to and a different amount of time to invest in being a mentoree.

This study provides evidence that it would be incredibly difficult to create a formal mentoring program for the nine relationships in this study, let alone multiple mentoring relationships in organizations from year to year. Mentors must understand that mentoring is not about running new employees through a mentoring program. It is also important to realize that mentoring relationships of new teachers would be different from mentoring relationships of new police officers.

A human aspect is necessary to make mentoring relationships successful. Attraction, time and love are the only three common stimulators in intensive mentoring relationships based on the literature and the nine interviews in this study. Could organizations use the qualitative data in this study as a baseline for creating a mentoring program that recognizes the human aspects of successful mentoring relationships?

I recommend that anyone who serves in an organization with a mentoring program ask themselves the following questions. Does our organization have an effective mentoring program? How can organizations learn what aspects mentorees are attracted to in a mentor? How can organizations allow mentorees and mentors to spend quality time together? How can organizations learn about situations where mentors and mentorees traverse through difficult situations and then allow for mentors and for mentorees to spend more time together?

Even though each mentoring relationship has a unique set of circumstances, knowing the basics of mentoring relationships can stimulate these mentoring relationships to deepen. The purpose of this qualitative research was to provide an

opportunity for readers to connect to the stories in this study in order to draw conclusions for themselves concerning pieces of the research that apply to their lives.

6. Stanley’s and Clinton’s mentoring continuum is represented as a linear framework. Based on the research from nine interviews in this study, I believe Stanley’s and Clinton’s mentoring continuum should be represented as a seven-sided web.

Stanley and Clinton (1993) do not claim that their mentoring continuum is linear in *Connecting: the mentoring relationships you need to succeed in life*. However, the following is the linear visual that Stanley and Clinton used to represent their mentoring continuum in *Connecting: the mentoring relationships you need to succeed in life*.

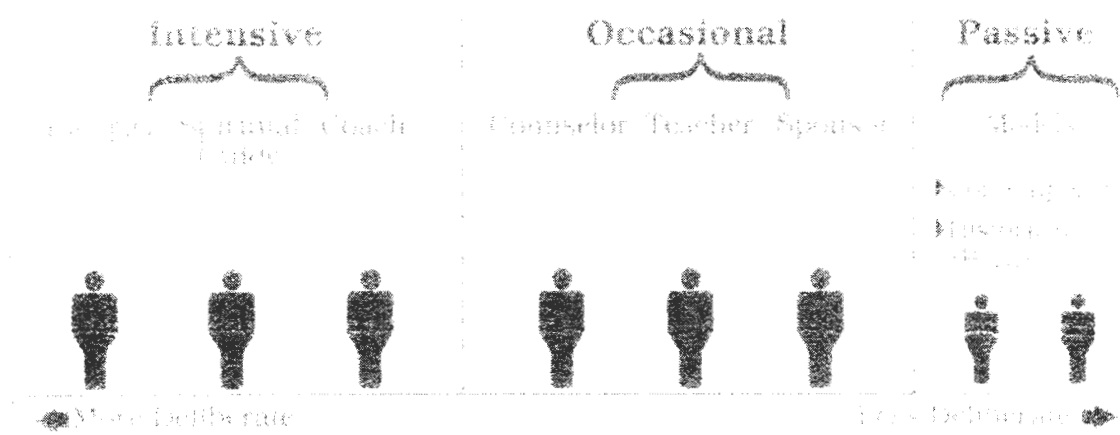


Figure 1 – Stanley’s and Clinton’s Mentoring Continuum

None of the nine mentorees’ relationships in this study followed a linear path throughout their experiences with their mentor. Nine of the nine relationships followed unique paths on the mentoring continuum. Since it was difficult to visually represent the

unique paths using Stanley’s and Clinton’s mentoring continuum, I created a seven-sided web as a model.

Coach Cory Brandt

Cory had explained that his relationship with me had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He identified that our relationship had jumped among four different places on the mentoring continuum: coach, teacher, counselor and spiritual guide. The following is a visual representation of the path followed by my relationship with Cory using the seven-sided web.

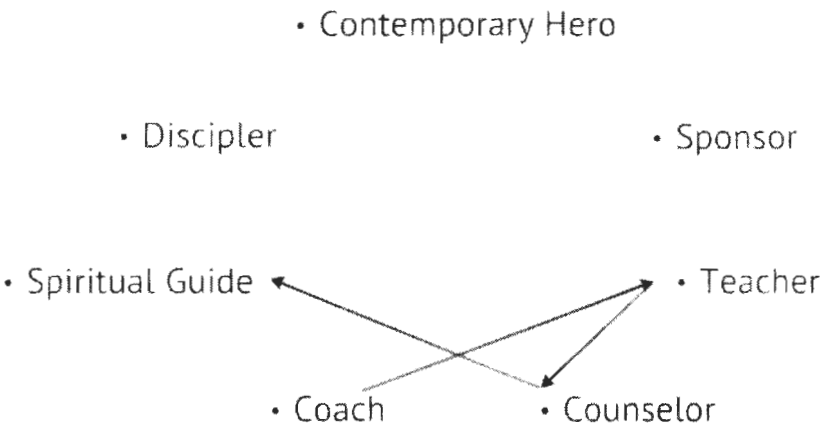


Figure 2 – Cory’s Mentoring Relationship with Me

Brad Jungling

Brad had explained that his relationship with me had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He identified that our relationship had jumped among three different positions on the mentoring continuum: sponsor,

teacher and coach. The following is a visual representation of the path followed by my relationship with Brad using the seven-sided web.

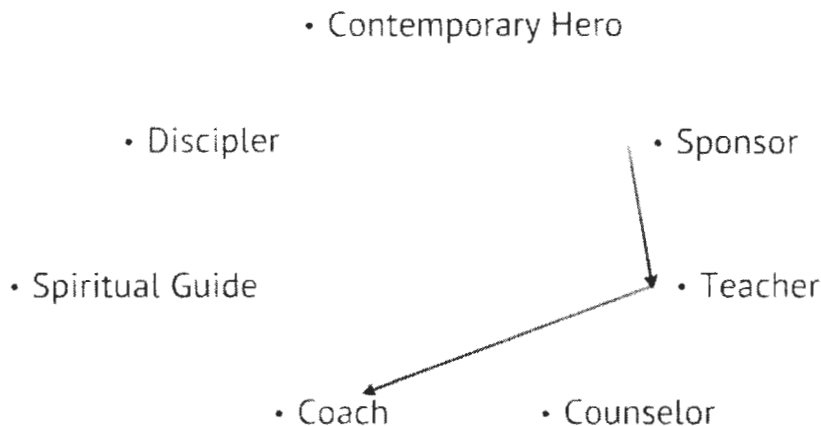


Figure 3 – Brad’s Mentoring Relationship with Me

Denny Van Zanten

Denny had explained that his relationship with Brad Jungling had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He identified that their relationship had jumped among four different places on the mentoring continuum: sponsor, teacher, counselor and coach. The following is a visual representation of the path followed by Brad’s relationship with Denny using the seven-sided web.

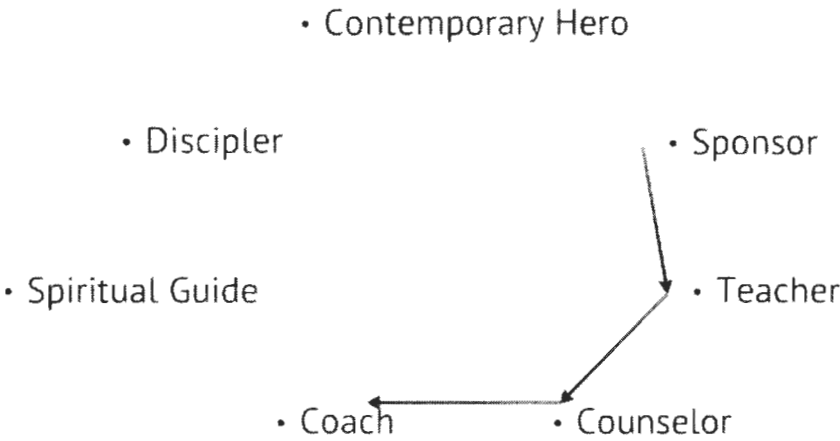


Figure 4 – Denny’s Mentoring Relationship with Brad

Matthew Burch

Matthew had explained that his relationship with me had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. In fact, the primary habitation of our relationship on Stanley’s and Clinton’s mentoring continuum is a spiritual guiding relationship: spiritual guide, coaching and discipling. The following is a visual representation of the path followed by my relationship with Matthew using the seven-sided web.

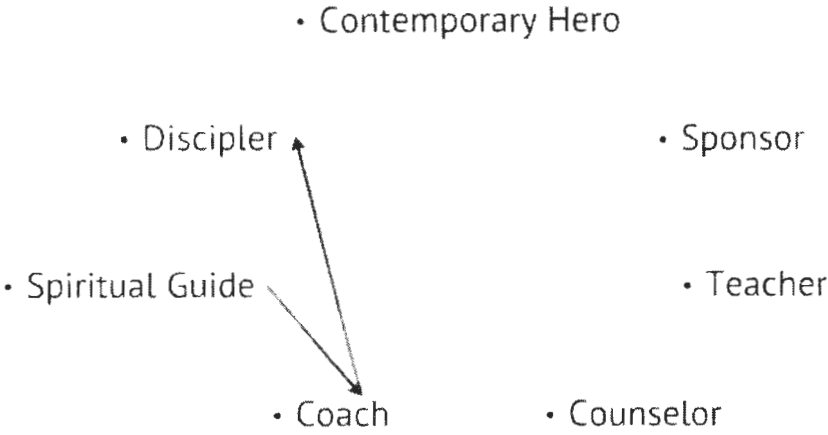


Figure 5 – Matthew’s Mentoring Relationship with Me

Pam De Jong

Pam had explained that her relationship with me had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. She identified that our relationship had jumped among three different places on the mentoring continuum, yet her primary role was as a spiritual guide: spiritual guide, teacher and counselor. The following is a visual representation of the path followed by my relationship with Pam using the seven-sided web.

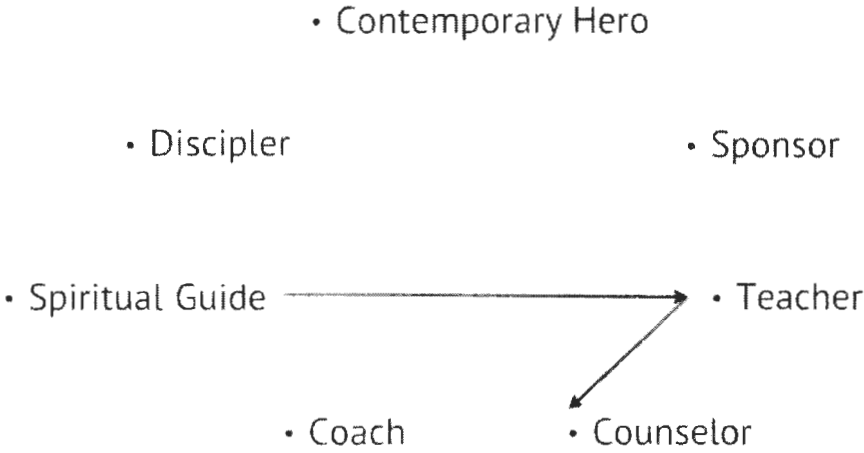


Figure 6 – Pam’s Mentoring Relationship with Me

Pastor Dr. Verlyn Boone

Verlyn had explained that his relationship with Pam De Jong had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He identified that his relationship with Pam had jumped among four different places on the mentoring continuum: sponsor, spiritual guide, counselor and coach. The following is a visual representation of the path followed by Pam’s relationship with Verlyn using the seven-sided web.

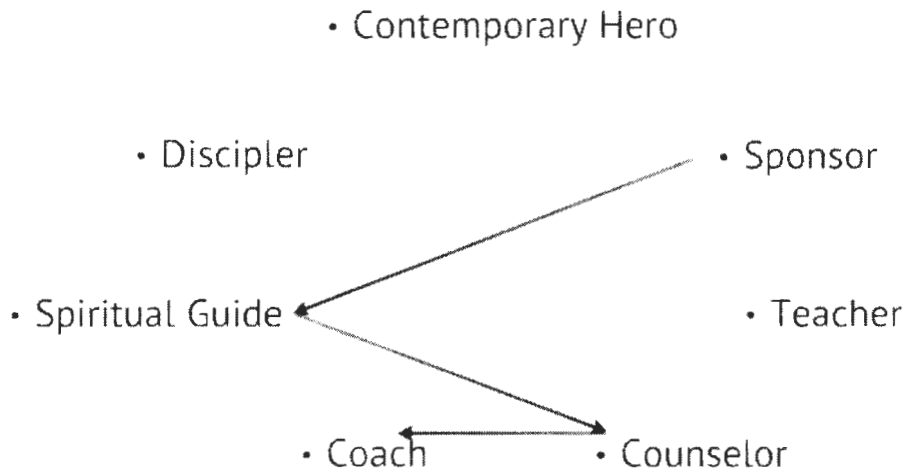


Figure 7 – Verlyn’s Mentoring Relationship with Pam

Darryl De Ruiter

Darryl had explained that his relationship with me had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He identified that our relationship had jumped among four different locations on the mentoring continuum: teacher, counselor, sponsor and disciplier. The following is a visual representation of the path followed by my relationship with Darryl using the seven-sided web.

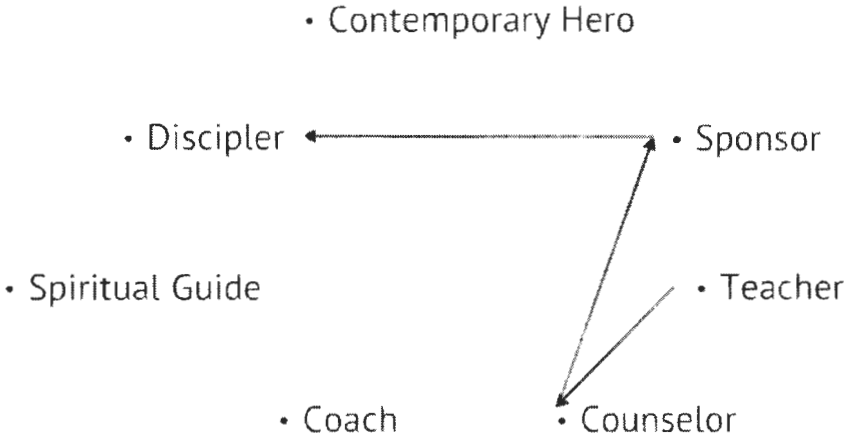


Figure 8 – Darryl’s Mentoring Relationship with Me

Dr. Dave Else

Dr. Else had explained that his relationship with me had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He identified that our relationship had jumped among three different places on the mentoring continuum and had some elements of two other places on the mentoring continuum: contemporary hero, sponsor and disciplier. The following is a visual representation of the path followed by my relationship with Dr. Else using the seven-sided web.

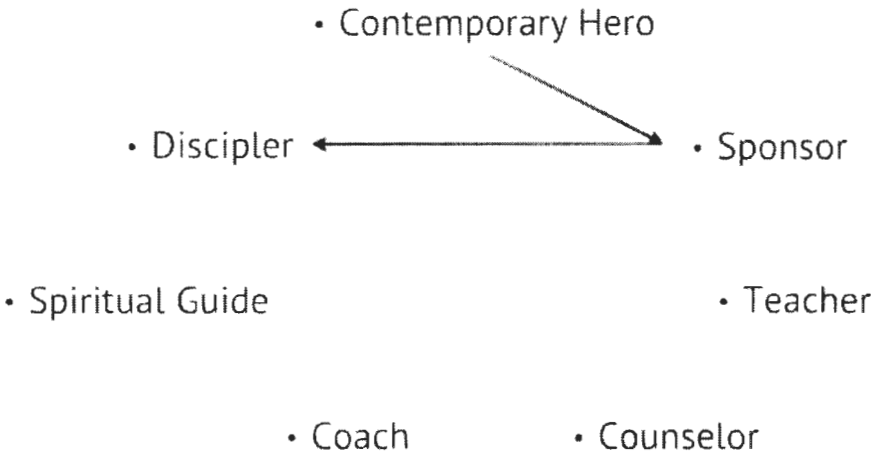


Figure 9 – Dr. Else’s Mentoring Relationship with Me

Pastor Homer Larsen

Homer had explained that his relationship with Dr. Dave Else had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He identified that their relationship had jumped between two different places on the mentoring continuum: spiritual guide and discipler. The following is a visual representation of the path followed by Dr. Else’s relationship with Homer using the seven-sided web.

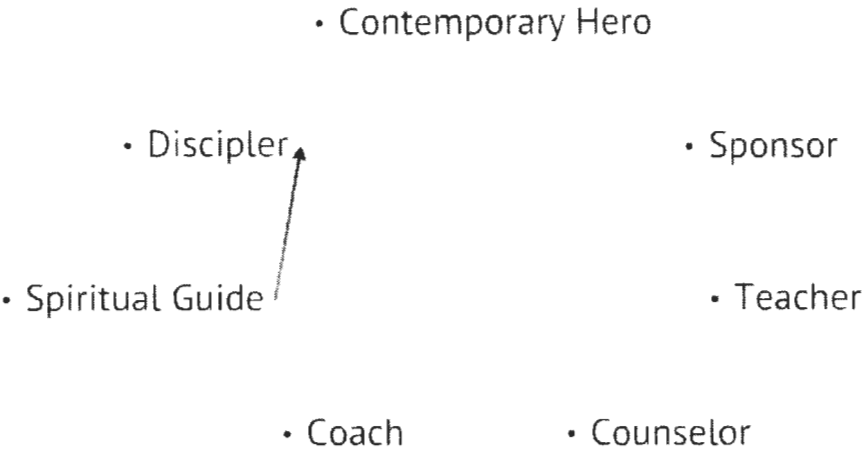


Figure 10 – Homer’s Mentoring Relationship with Dr. Else

I also created a visual to represent all nine mentoring relationships in this study. The following is a visual representation of the path followed by all nine relationships in this study using the seven-sided web.

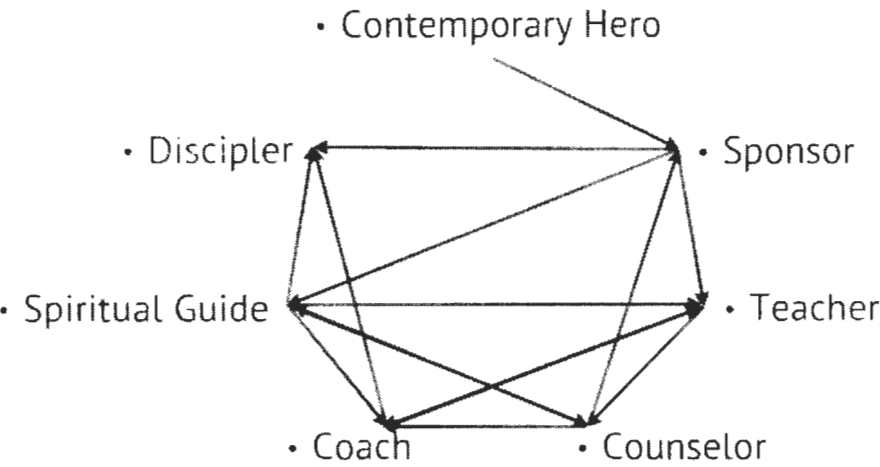


Figure 11 – All Nine Mentoring Relationships Represented in this Study

Final Thoughts

I discovered so much about myself during this dissertation process. I learned that mentors have had much more of a significant impact on my life than I had initially thought. I ascertained that I actually think of my mentors as if they were members of my family. I learned that I am a better husband and a better father when I deliberately spend my time, and my goal is to be intentional about every minute after this dissertation process is complete. I realized that it is possible to complete a dissertation in less than a year if one works on it from 7:30 p.m. until 11:30 p.m. each night. I learned that my wife Nicole is an incredible, loving wife whose encouragement helped me when I wanted to throw in the towel.

This study materialized in my head when I became aware that some incredible young leaders in the state of Iowa did not have any mentors. I remember saying to one of my friends, “What do you mean, you don’t have a mentor?” I honestly thought everyone had multiple people who invested time and energy into their lives. The more I realized that so many of my friends could not identify mentors in their lives, the more I felt as though I needed to study what caused mentoring relationships to deepen or to stall out. I felt sorry for my friends who could not identify mentors, and I wanted to help them.

My least favorite aspect of writing this dissertation was the constant feeling of being overwhelmed. Whenever I felt overwhelmed, I compared the dissertation process to a ridiculous metaphor of eating an elephant. I kept asking myself, “What bite do I need to chew off and swallow tonight?” When I focused on a mouthful at a time, I could

mitigate my constant feeling of being overwhelmed. When I thought about eating an entire elephant...I wanted to vomit.

My favorite aspect of writing this dissertation was the interviews. All nine interviews were incredible experiences. The stories in the interviews helped me reflect upon my relationships with my mentors and helped me understand each relationship on a deeper level. I love my mentors, and it was easy to love my mentors' mentors. It was emotional to thank my mentors' mentors for their mentoring relationship with my mentors.

It surprised me that I felt as though the interviews brought emotional healing to some of the most vulnerable aspects of my life. As I reflected upon the healing aspect of the interviews, I realized that my mentors walked alongside me through the most painful experiences of my life. I will be forever indebted to my mentors for choosing to help me during these times.

What steps can you take to be a better mentoree? Ask yourself, "What aspects of a person's life attracts me?" The next step is to begin or to continue conversations with this person with the intention of spending more time together. When you begin to genuinely care about this person, you know you are becoming a better mentoree.

What steps can you take to be a better mentor? Ask yourself, "Who has shown interest in one or more aspects of my life?" The next step is to begin or to continue conversations with this person with the intention of spending more time together. When you begin to genuinely care about this person, you know you are becoming a better mentor.

The purpose of this research was to provide an opportunity for the readers to connect to my story, to the stories of my mentors and to the stories of my mentors' mentors in order to draw conclusions for themselves concerning pieces of the research that apply to their lives. "Stories have the ability to stir and teach us. Reading about them often awakens something deep within us that gives us pause to reflect on our own story" (Zachary & Fischler, 2009, p. xv). I would love nothing more than to learn about the stories of the readers of this study. Who are the coaches in their lives? Who are the spiritual guides in their lives? Who are the disciplers in their lives? I genuinely desire to become informed about the readers of this study!

Limitations

The stories of my intensive mentors and their mentors will bring greater clarity, depth, breadth and an applied perspective to intensive mentors on Stanley's and Clinton's (1993) mentorship continuum. The research also provided richer and deeper understanding of mentoring theory, provided a further understanding of the body of knowledge and provided real life examples of literature and of research. If other researchers followed the process of writing an autoethnography of the mentors in their lives, they would learn more about themselves. However, readers cannot make generalizations of multiple coaching, spiritual guiding and discipling relationships throughout the world based on conclusions from nine interviews of my mentors and of their mentors. My mentors and their mentors will only be able to provide perceptions and experiences from their point of view. Other coaches, spiritual guides and disciplers may have completely different perceptions and experiences.

Recommendations for Future Study

1. Interview research participants regarding their unsuccessful mentoring relationships.

All nine of the research participants in this study experienced a successful intensive mentoring relationship. Research participants could easily identify stimulators to his or her relationship with his or her mentoree. However, research participants had difficulty identifying barriers to these same mentoring relationships. According to the summaries of the interviews located in the Appendix B, research participants identified 53 stimulators and 18 barriers. A recommendation for a future study is to interview research participants regarding their unsuccessful mentoring relationships with mentorees in order to identify more barriers to coaching, to spiritual guiding and to discipling relationships.

2. Focus one's research on Stanley's and Clinton's (1993) occasional mentoring category.

This study focused on intensive mentoring relationships of Stanley's and Clinton's mentoring continuum which included coaching, spiritual guiding and discipling relationships. A recommendation for a future study would be to focus on the occasional mentoring relationships of Stanley's and Clinton's mentoring continuum which include counseling, teaching and sponsoring relationships. An entire study could focus on the stimulators of and the barriers to counseling, to teaching and to sponsoring relationships.

3. Do coaches, spiritual guides and disciplers mentor in a similar way they were

mentored? It was fascinating to interview a coach of one of my coaches, a spiritual guide of one of my spiritual guides and a discipler of one of my disciplers. Do intensive mentors mentor in the same way that they were mentored? What are the similarities to and the differences of the stimulators between a mentoree/coach and the coach/coach's

coach? The same questions could apply to spiritual guides and to disciplers. It would be interesting to learn if certain aspects of the relationships transfer and if certain aspects of the relationships change because of different circumstances.

4. Use the qualitative research in this study to create a generalizable quantitative study.

Readers of this study cannot make generalizations of multiple coaching, spiritual guiding and discipling relationships throughout the world based on conclusions from nine interviews of my mentors and of their mentors. My mentors and their mentors will only be able to provide perceptions and to provide experiences from their point of view. Other coaches, spiritual guides and disciplers may have completely different perceptions and experiences. A recommendation for future study is to create a quantitative study based on this qualitative study. If this study were to be generalizable, future researchers could create a survey and ask research participants to identify a coach, a spiritual guide and/or a discipler. Research participants could then trace the path of their relationships with coaches, with spiritual guides and/or with disciplers based on the definitions provided by Stanley and Clinton (1993). Stanley and Clinton have compiled data from 600 case studies of mentors which could be a basis of a future quantitative study. A quantitative study with a large number of research participants would be generalizable and would include people with a wide range of mentoring experiences.

5. Develop a quantitative study to prove the following representation of Stanley's and

Clinton's mentoring continuum. Stanley and Clinton (1993) do not claim that their mentoring continuum is linear in *Connecting: the mentoring relationships you need to succeed in life*. However, the visual provided by Stanley and Clinton is linear. None of

the nine mentorees' relationships in this study followed a linear path throughout their experiences with their mentor. Nine of the nine relationships followed unique paths on the mentoring continuum. Since it was difficult to visually represent the unique paths using Stanley's and Clinton's mentoring continuum, I created a seven-sided web as a model. The following is a visual representation of the paths of all nine relationships in this study using a seven-sided web.

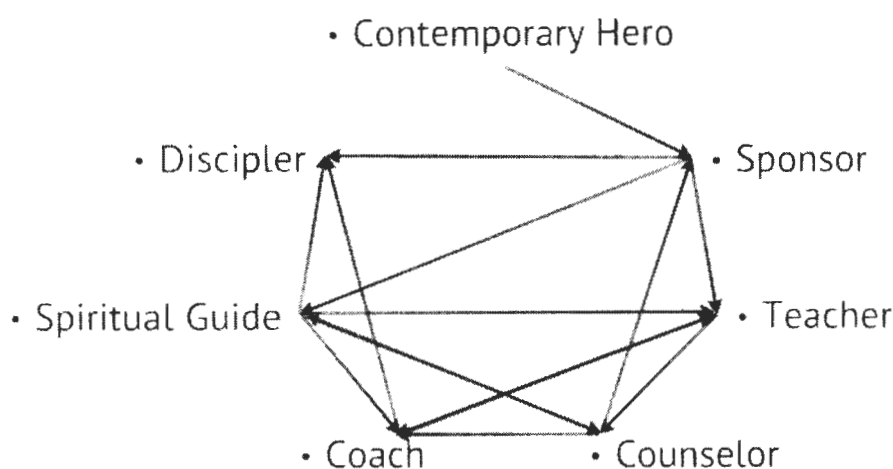


Figure 12 – All Nine Mentoring Relationships Represented in this Study

A recommendation for future study is for future researchers to continue to interview more candidates to prove that the following model is true of mentoring relationships.

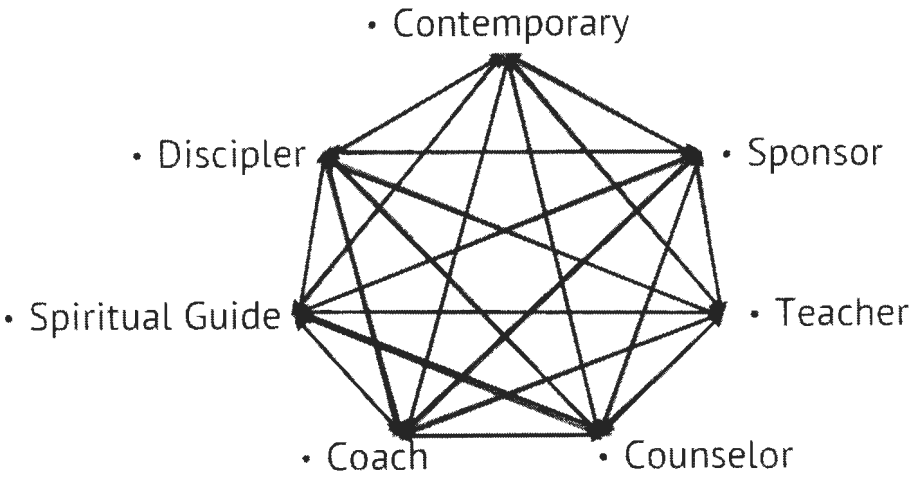


Figure 13 – Completed Web of Mentoring Relationships

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APPENDIX A

UNIVERSITY OF NORTHERN IOWA HUMAN PARTICIPANT'S REVIEW

INFORMED CONSENT

Project Title: Intensive Mentoring: Stimulators and Barriers to Coaching, Spiritual Guiding and Discipling Relationships

Name of Investigator: David De Jong

You are invited to participate in a research project conducted through the University of Northern Iowa. The University requires that you give your signed agreement to participate in this project. The following information is provided to help you make an informed decision about whether or not to participate.

In *Connecting: the mentoring relationships you need to succeed in life*, Stanley and Clinton (1993) identified a mentoring continuum. The mentoring continuum had three categories of mentors: passive, occasional and intensive. The passive category included contemporary and historical mentors. The occasional category included sponsors, teachers and counselors. The intensive category included coaches, spiritual guides and disciplers. You have been identified as a coach, spiritual guide or discipler of me or one of my coaches, spiritual guides or disciplers.

- Coach: "A Coach provides motivation and imparts skills and application to meet a task or challenge" (Stanley & Clinton, 1993, p.73).
- Spiritual Guide: "A Spiritual Guide facilitates spiritual development and maturity at certain critical junctures in a disciple's life" (Stanley & Clinton, 1993, p.65).
- Discipler: "A Discipler teaches and enables a mentoree in the basics of following Jesus Christ" (Stanley & Clinton, 1993, p. 51).

The purpose of this research will be to provide an opportunity for the reader to connect to my story and the stories of my mentors to draw conclusions for themselves on pieces of the research that apply to his or her life. This study is designed to answer the following four research questions:

1. Based on the stories of two coaches in my life and the story of one coach of my coaches, what are the stimulators and barriers to coaching relationships?
2. Based on the stories of two spiritual guides in my life and the story of one spiritual guide of my spiritual guides, what are the stimulators and barriers to spiritual guiding relationships?
3. Based on the stories of two disciplers in my life and the story of one discipler of my disciplers, what are the stimulators and barriers to discipling relationships?

4. Based on the stories of three coaches, three spiritual guides and three disciplers, what prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

If you agree to serve as a research participant for this study, I will contact you to secure a time when I can interview you. Our interview will occur in February, March or April of 2012. Our interview will last approximately one hour, and I will use an audio recording device during our interview. We will meet face-to-face or on the telephone. I will transcribe our interview. I will analyze the transcript of your interview to create a summary of your interview. Next, I will send you my summary of your interview to provide you an opportunity to clarify or affirm my interpretations. If you object to any documents that I provide you, I will clarify information or delete information at your request. If you object to the final analysis, I will clarify information or will delete information at your request. The information from your interview will be used to identify stimulators and barriers of coaching, spiritual guiding or discipling relationships.

The risks involved in interviews about mentors in your life are minimal. The nature of mentoring relationships is generally positive, yet there is a possibility research participants would share stories that are potentially embarrassing and/or are private in nature. This could lead to hurt feels by potential readers of the study. My dissertation research will be a published document and available in libraries. Information obtained during this study, which could identify you will be included in the study. If you prefer I use a pseudonym in place of your name or names mentioned in your interview, you have an opportunity to request I use a pseudonym on this consent form. The summarized findings with identifying information may be published in an academic journal or presented at a scholarly conference.

You will receive no direct benefit. You will receive no compensation.

Your participation is completely voluntary. You are free to withdraw from participation at any time or to choose not to participate at all, and by doing so, you will not be penalized.

If you have questions about the study you may contact or desire information in the future regarding your participation or the study generally, you can contact David De Jong at 641-629-0200 or the project investigator's faculty advisor Dr. David Else at the Department of Education, University of Northern Iowa 319-273-3358. You may also contact the office of the IRB Administrator, University of Northern Iowa, at 319-273-6148, for answers to questions about rights of research participants and the participant review process.

Agreement: I am fully aware of the nature and extent of my participation in this project as stated above and the possible risks arising from it. I hereby agree to

participate in this project. I acknowledge that I have received a copy of this consent statement. I am 18 years of age or older.

May I use your real name in this research? _____ Yes _____ No, I prefer you use a pseudonym

May I use your real name in my autoethnography? _____ Yes _____ No, I prefer you use a pseudonym

(SIGNATURE OF PARTICIPANT)

(DATE)

(PRINTED NAME OF PARTICIPANT)

(SIGNATURE OF INVESTIGATOR)

(DATE)

(SIGNATURE OF INSTRUCTOR/ADVISOR)

(DATE)

APPENDIX B

SUMMARIES OF NINE INTERVIEWS

Summary of Coach Cory Brandt's Interview

3/12/12

What are the stimulators of and the barriers to coaching relationships?

Stimulators:

1) Attraction

- a. "I can't even tell you...to have young men who are honest, and they will be there for you. I identified you early as one of those kids. For whatever reason, you had the attitude of a winner. You were a warrior. You were a fighter. I could see that in junior high even in just watching who you were...talking with others. You had a little bit of a leadership quality about you even then."
- b. "I knew you were a leader. I knew I could count on you. I enjoyed being around you."
- c. "You were always someone that I gravitated towards because I don't know if there are similarities between us or shared passions. You were a kid I could count on."

2) Serving as a Role Model

- a. "As far as a role model...I hope it is how I carry my life. They would see how I treat my wife and my kids. They would know that is a very important part of that. Family is very important to me and how I live my life...hopefully in how I treat people...especially in how you honor women, and you treat them with great respect. I want them to carry themselves in a way that is honorable. I hope they also see my work ethic. I hope they know I am somebody who works hard and is willing to do anything for people. I hope they see me as a man of faith. That is very important to me. We stress that a lot more in football than we did back then. I hope they see me in those aspects."

3) Potential of the Mentoree

- a. "We became the Nighthawks and put on the new uniforms. We became a team. It was the first true team...maybe in the history of the sharing agreement. We became a true team, and you were a leader on that team."
- b. "Quite simply put, you did not belong on a construction crew in Hull...which is where you might have ended up because you could do anything with construction-wise. You had a higher calling. You needed to go. I knew that. You were bound and determined and destined to be great. I knew that you were because what you did for me in high school...the relationship that we had. You were bound to do great things because you can impact people. That is the number one you could do."

4) Accountability

- a. “You are either getting better or getting worse. You are never staying the same. Do you know what I mean? That is in football. That is in track. That is in teaching. That is in life. That is in my faith walk. That is in my marriage. That is how I am a dad. There are a lot of roles we are wearing. Average is the enemy.”
- b. “We have character groups as coaches. Each coach has a set of kids. They have to turn them in every Monday. It is a focus...this week was heart...teamwork...competition...perseverance...discipline...the big game...winning...attitude...all the things that are important to me in the game of life.”

5) Time

- a. “In your junior year we got to spend more time together. That just grew through your senior year.”
- b. (Cory was asked about how he responded to the news that my father passed away) “I was dying for you. It was just where I had to go. There was no hesitation or doubt. I told Susan, ‘You know where I have to go.’ Your dad also meant a lot to me.”

6) Ability of the Coach to Motivate a Mentoree to Improve

- a. “Our little ritual before games when we were in line...I don’t know if it comforted you or reminded you...it comforted me. knew that you carried it with you all the time. You had it on your clothing. You had it on your shoes. You were going to have it with you through high school for sure. That was good. I loved that. There is nothing wrong with that. You changed from playing with sorrow to playing with a purpose. I am going to honor him with my play.”
- b. Conversation between Coach Cory Brandt and David De Jong:
 - i. “CB: For you, it just meant...there is your strength...you were good to go. You were good to go. It was something we had to do. It was something it was there for us, and it made me feel as good as it made you feel. I needed to know this was a guy I could count on tonight.
 - ii. DJ: Now that I think about it, it turned into my motor.”
- c. “I know how hard you played. You played until there was nothing left. That’s just who you were and how you did stuff. Man...you went hard.”

7) Love

- a. “We could understand each other. I always loved you.”
- b. “That is important to me because you need to know that I care so much about you.”

8) Safety

- a. “At the time, I don’t even know that I knew my role in that if you want the truth. I just knew that you guys were hurting. I was there for you...not always in amazing ways, but I was there. I was praying for you. I felt for you. Seeing your pain was hard. When Mitch passed away, I saw

it...seeing kids truly wail...I mean mourn where their hearts are ripped out. That killed me. I want to help and be there at any way in that aspect and time. So, as far as seeing my role...I just wanted to be there.”

- b. “You sitting on my steps and debating on whether or not you were going to go to UNI. You said you didn’t want to go.”

Barriers:

1) Time

- a. “A barrier today is busyness. It is just life.”

2) Too High or Too Low Expectations

- a. “I remember getting on you one day. I got on you, and I had to come in the next day and say, ‘I am sorry. I didn’t meet to get on you that hard and in that aspect and in that way.’”

What prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

Cory explained that his relationship with me had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He identified that our relationship had jumped among four different places on the mentoring continuum.

First, Cory served in his primary role in my life as a coach as he began to develop character in my life through all four years of high school. Next, he acted as a teacher when he taught me about his priorities in life. Later, he functioned as a counselor for me when he walked alongside me through the death of a close mutual friend and when he listened to my fears about attending college. Finally, he operated as a spiritual guide when he coached me from a Christian worldview.

Summary of Brad Jungling's Interview

2/24/12

What are the stimulators of and the barriers to coaching relationships?

Stimulators:

1) Attraction

- a. "You also have to have some desire within you to step up and say you want to be in charge. I saw a lot of that in you. I saw a ton of potential. So I think I had the same attraction, because I saw that. I wanted to work with you."
- b. "And then the wisdom that you had to bring in help. I started gaining some appreciation and thought this man is wise beyond his years."

2) Serving as a Role Model

- a. (When asked about being intentional regarding serving as a role model) "I think I can honestly say yes."
- b. "I saw a lot of potential in you. I saw a lot of natural ability. I believe that leadership is many times learned. Much of what you need as a leader is learned."
- c. (When asked about servant-hearted leadership) "Well, I think this is the only way to lead. You would have probably seen me demonstrate some of those attributes. I think I have tried to show you that through some of the questions I ask or some of the examples that I share with you."
- d. "There was a point where I thought, 'He could be better if he would be more servant hearted.' I tried to guide there and show that that is a good model."

3) Potential of the Mentoree

- a. "I saw a lot of potential in you. I saw a lot of natural ability."
- b. "You also have to have some desire within you to step up and say you want to be in charge. I saw a lot of that in you. I saw a ton of potential."

4) Accountability

- a. "I think kind of early because as soon as I realized that the school board and executive committee was in a position of authority over the principal that kind of cemented in me that in order for Mr. De Jong to be successful, we have to ensure that there is some accountability. Because of the board/principal relationship early, that probably forced that more than if we were just mentor/mentee. It was a little more formalized."
- b. "I think we have had some times when we can hold each other accountable. Are you spending enough time with your wife? Are you spending enough time with your boys? I think we need that. Men need that. I don't think a lot of men have that close relationship where they can just be honest with."

5) Time

- a. "When we had lunch together, we talked about the meeting, and then we would start spending more time talking about other stuff. Probably where

we started to get a little more deep was after I got off the school board in the last year and a half or two years.”

6) Love

- a. (When my father passed away) “I ached for you because I was thinking this is what happened to me.”
- b. “It is intentional. I care about what is going on in David’s life. I want to see David make good choices. I want to see him grow because I like him.”

7) Safety

- a. “In order to take good coaching and having someone you could trust. It is trust. It has got to be a safe place. You have got to be able to lay it out there and say, ‘This is what I am struggling with. This is who I am. This is the mistake I made.’”

Barriers:

1) Time

- a. “I think time is always going to be a barrier. I think we have done a pretty good job of carving that time out and scheduling it. It would be pretty easy for us to start drifting apart now that we do not have school board meetings to remind us.”

2) Age

- a. “I think one could observe us and say that our age difference and the fact that we are in a different stage of life could be a barrier, but I don’t think it is.”

3) Lack of Coaching Skills

- a. “If I think back to people who should have been coaches for me...they weren’t. In fact they were pretty poor examples for me. I think that has had a big impact on me. It’s people who are in a natural place to be a coach and be a mentor...that blow it...screw it up. You can learn a lot from those experiences.”

What prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

Brad explained that his relationship with me had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He illustrated that our relationship had jumped among three different places on the mentoring continuum.

First, Brad served as a sponsor for me when he supported his wife’s role and decision on the search committee for a new principal at Pella Christian Grade School. Next, he served as a teacher for me while he fulfilled his duties as a board member at Pella Christian Grade School and taught me about leadership. Finally, he functioned as a coach for me as he continued to meet with me and to encourage me as a servant-hearted leader.

Summary of Denny Van Zanten's Interview

3/14/12

What are the stimulators of and the barriers to coaching relationships?

Stimulators:

1) Attraction

- a. "He is just a super guy. He is the kind of guy that people like to be around. He also seemed like a guy who would take coaching. He was open to what others had to say. I loved his family. You could just see he was a family man. He had three kids like my family. He had similar interests."
- b. "I definitely think we have a lot of similarities. I think that is part of mentoring relationships. I think it is human nature that if someone has similar backgrounds, beliefs, priorities in life that it becomes more of a fruitful mentoring relationship for both of us."
- c. "I have about 10 people who I formally mentor at Pella Corp. I made a list of those and thought, 'Are there any things that are in common?' It is people who have the same worldview...the same faith-based view."
- d. "Brad is the kind of guy that I want to be."
- e. "Just being around people like Brad is an inspiration to me...of how to treat people right...how to communicate effectively."

2) Serving as a Role Model

- a. Denny's "values include hard work, church and faith."
- b. "I make sure people know it is okay for me to leave at 3:30 to watch my kids. I have coached people in a leadership role so others can see it."

3) Potential of the Mentoree

- a. "I saw a lot of potential in him...someone who could really be a leader...an excellent servant, spiritual leader. So he was someone I would like to be around."
- b. "I don't know if he even knows this, but I was his big sponsor in getting him back here. He wanted back in, and I was beating down doors saying, 'We have got to get this man back. He is a good man.'"

4) Accountability

- a. Denny's comment about his mentor Bill Lynch, former CEO at Leo Burnett, a large Advertising Firm: "always told me I could impact more people here by treating them right and mentoring them than you could in a small non-profit organization. Brad and I have had those discussions."
- b. "I think the priorities in life...making sure we take time for our family. I would say the concept of, how do we share our faith appropriately? How can we feel comfortable with that? How can we live as God intended us to? I think he holds me accountable for that. Hopefully I do the same with him."

5) Time

- a. "I have been deliberate to have a relationship with him...intentional about setting up times to talk...or going out of my way to coach him on

something he needed or could do better...or something that I saw...or praise him and recognize him.”

- b. (Conversation between David De Jong and Denny Van Zanten)
 - i. “DDJ: How often do you meet with Brad?”
 - ii. DVZ: Right now it is just once a month I think on a formal basis. I would say we talk on the phone or talk at church or I stop by his office once a week. One a month we have time on the calendar.
 - iii. DDJ: How long have you been doing that?
 - iv. DVZ: Probably about 10 years.”
- 6) Ability of the Coach to Motivate a Mentoree to Improve
 - a. “You can tell when people are willing to listen. You can see them adjust their behavior or respond in some way that is meaningful. That’s what I mean by being open to coaching. I think that is important. Someone who is willing to have a relationship....willing to be a little vulnerable...willing to really listen and provide feedback...and build a trusting relationship. You can just tell that with Brad. He is empathetic. He listens well. He takes positive and constructive criticism really well. He will share back what his guts are telling him. He is willing to be vulnerable.”
 - b. “...to make sure he keeps his priorities. He is driven, and I love that about him. He just has to remember it is all right to coach that football team.”
 - c. Denny would ask the following questions to Brad: “What should he think about? What are they going to think when you communicate? Are you being empathetic? Are you being careful with the words you speak so people know that you care?”
- 7) Love
 - a. “I care. I care about his happiness. I care about his being able to live a joyful life. I want his kids to be to strong Christians...and feel good about themselves and their impact on the world. My relationship with Brad is pretty special because there are not very many men who I feel comfortable sharing with.”
- 8) Safety
 - a. “I much more appreciate the times we sit back and talk about priorities, and talk about how you handle such-and-such a kid situation. The big thing about Brad and I...given our jobs and given our responsibilities...how can we live as God intended us to...how can we share our faith appropriately...how can we feel good about our impact on this earth?”
 - b. “Brad and I were teaming up when the industry was going to pot. So we are sitting across the table thinking, ‘We have too many people. We have got to reduce our capacity significantly.’ People count on us. That is tough. So there were some intense times, and I think that did draw us closer, and we got closer together.”
 - c. “So when he comes and tells me something about anything...I have been through much of it, so I feel we are very comfortable with each other.”

Barriers:

- 1) Time
 - a. “Time. I believe building trust in a relationship takes time. You need to look each other in the eye. You need to talk about things. We are busy. That is probably our biggest barrier.”
- 2) Direct Reporting Relationships
 - a. “I mentioned that when we had a direct reporting relationship...I think Brad and I were able to get over that, but there are many mentoring relationships that when they begin reporting to me, or if they begin reporting to someone who reports to me...I kind of back off of the mentoring. I like the coaching to be all-inclusive. I never want it to be work-focused. Work is a part of it, but it is a whole life type of thing. I have to be fair. It is hard to do that when someone directly reports to me when I do not do that with the other seven people. I think reporting relationships can sometimes be a barrier.”
- 3) Different Values
 - a. “If we have inconsistencies...incongruent thoughts about priorities in life. I think that can be a barrier. Brad and I don’t, but that could be one.”

What prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

Denny explained that his relationship with Brad Jungling had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He verified that their relationship had jumped among four different places on the mentoring continuum.

First, Denny served as a sponsor for Brad when he encouraged him to return to Pella Corporation and to move up in management at Pella Corporation. Next, he operated as a teacher when he taught Brad about continuous improvement and lean management at Pella Corporation. Later, he functioned as a counselor for Brad as they met on a monthly basis to discuss the progress of their priorities in life. Finally, Denny acted as a leadership coach for Brad as they held each other accountable for being godly leaders.

Summary of Matthew Burch's Interview

2/24/12

What are the stimulators of and the barriers to spiritual guiding relationships?

Stimulators:

- 1) Attraction
 - a. "I think you are a learner and have the quality of learning which is a foundational quality for leadership but it is also a foundational quality for growth and development."
- 2) Ability of Mentoree to Identify Spiritual Needs
 - a. (Matthew commented that he really wanted to get to know my interior) "What composes you on the inside? What makes you you? What gives you life? What takes away life? As well as with reference to spiritual formation...who is God to you?"
 - b. "It was my focus and deliberate intention to bring a lot of moisture to that part of you...to your longing and your desire to become. Whether it was leadership development principles or behaviors or ways of executing things...it wasn't just you wanted to do the right thing. You wanted to become the right thing."
 - c. "We have the professional vulnerabilities, and we have the personal vulnerabilities. All of those vulnerabilities there which has to do with leadership principles and how to handle certain circumstances. However there is direct linkage to the personal. I would go as far to say if those are not congruent - professional and personal - then there is something that is really false about that person. So what you do in your private, personal life has direct impact on what you do in your professional life so there has to be a deep congruence. If there isn't...then part of your professional life is held together by the falsity by the role you know you need to fulfill."
- 3) Reflection
 - a. "What's happening on a mental and emotional and spiritual level is that we are growing. And that growth process can take place until the day we die, despite our physical life dying."
 - b. "There has to be those stimulators that causes someone to say, 'You know what? I am going to show you my heart. You may hold it with me. What do you see?'"
- 4) Time
 - a. "...being able to know the appropriate proximity of conversational space and emotional space...that is a stimulator. The whole idea of proximity is really important. If you get in someone's face, they will push you away. So a stimulator is a developing intuition and knowledge of the person you are spending time with. It becomes more reflexive, and you don't have to guess. I know how close to get to you, and I know when to shut up usually."

5) Responsiveness of Mentoree

- a. "You are passionate. Whatever you do you are going to do hard. You are not going to do anything half-assed. That is a good quality."
- b. "So I look for those moments where things are not homeostatic because those are the greatest opportunities for change."
- c. "So when you have some sort of crisis going on...when you have a situation that feels really big...when you are shouldering something just out of your reach...those are golden opportunities for growth. That is a stimulator."

6) Love

- a. "A love that has developed...because of a type of intimacy...and a type of befriending and trust...that has enabled the most tender and vulnerable parts of you...to become what Christ is helping you to become."
- b. "That love is predicated by time...by respect."

7) Acceptance

- a. "I think a key, key hurdle in a spiritual guiding relationship has to do when a person gets over the thought of when a mentee is concerned with, 'What is that person going to think about what I say?' I think you are not as concerned with what I think of you because you feel like you have a freedom to say what you need to say because you are trusting and confident that I really have your best interest at heart."
- b. "How great it is, it is not going to impress me...how dark it is, it is not going to move me away from you. There is an acceptance piece that is critical to enabling the formational piece to actually form."
- c. "Otherwise our relationship would not be able to gain traction. Traction happens because *I accept you*...the person you are and who you want to become...because I want to learn where my role is in that all."

Barriers:

1) Time

- a. "I think that a lack of time becomes a barrier."

2) Misinterpretation

- a. "I think a poor definition of a spiritual guide...first is a barrier. A poor definition would be...we all operate our lives by how we define things."
- b. "I think another barrier is a limited understanding of what it takes to be a human being and being spiritual."
- c. "There is a real lack of education of what spiritual formation really is."

What prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

Matthew indicated that his relationship with me had not followed a linear path on Stanley's and Clinton's (1993) mentoring continuum. In fact, the primary habitation of our relationship on Stanley's and Clinton's mentoring continuum is a spiritual guiding relationship.

Matthew primarily serves as a spiritual guide in my life when we meet bi-weekly in his home. Aspects of a coaching relationship exist when we discuss situational leadership regarding my role as principal at Pella Christian Grade School. Also aspects of a discipling relationship are evidenced when he helps me become more like Jesus Christ. However, our relationship best fits the definition of a spiritual guiding relationship.

Summary of Pam De Jong's Interview

3/10/12

What are the stimulators of and the barriers to spiritual guiding relationships?

Stimulators:

- 1) Attraction
 - a. "You were a kid who wanted to learn. You didn't look down on me...so when I wanted to talk to you or tell you something, you were very respectful."
- 2) Ability of Mentoree to Identify Spiritual Needs
 - a. "I remember we taught you the importance of giving when there was a tornado in a community about 100 miles away. You chose games and extra things you had, and we brought them down to the tornado site."
 - b. "I was always looking for a place where the Bible could be explained. I remember when I was young, the Bible was over my head. I wanted you to understand what you were reading. Something that would apply to you, because that's something I wished I would have had."
 - c. "You would lock yourself in your room to cool off and then would come back downstairs, and you would be fine. It seemed you needed time to work through things. I realized that and instead of jumping on you right away, I would let you cool down. You grew up through that."
- 3) Reflection
 - a. "I treasured the times that we could sit and talk. I remember getting up late at night when you kids would come home from being with your friends or from a date. I remember sitting on the furnace register because it would be cold. I would have a blanket around me, but it was one of the best times for talking."
 - b. "They (devotions after supper) would have a Bible verse and a story about respecting your parents...being a good kid and living a Godly life. I know you would roll your eyes, but I think it would hit home."
 - c. "Definitely the hard times in your life helped you grow deeper. You questioned the hard times of life as to why does this have to happen."
- 4) Time
 - a. "When you were a sophomore in high school...Mitchel's death...was one of the saddest times. I think going through that process with you...we became very close."
 - b. "We could always sit and talk, and you would always have time for me."
 - c. "After school, as we were making supper, you would sit on the counter and talk."
 - d. "While would be doing little chores...we just took things as they come, using little teaching moments. You were open to question and ask about things."

5) Responsiveness of Mentoree

- a. "Your friends were pretty mean at that time. I remember you laying on the couch downstairs crying. I told you that it's important to have friends, and you want them to like you. Your true self worth comes from who you are in God. Within a week, you were back to your happy self, and I could see you really realized that it is more important to be loved by God."
- b. "I know that (Bible camp) was a good experience for you. You seen people you looked up to as counselors and you said, 'Hey, you can be a cool kid and yet a Christian.' I remember that as one of the best experiences that you had. You came home so excited."

6) Love

- a. "You were very much loved."
- b. "I loved you so much I wanted you to be safe. I knew what could happen."
- c. "I guess love is such a deep feeling in the heart. Every day I prayed for you. I just wanted to see you grow up to be the best person you could be."

7) Acceptance

- a. "It was one of the very first times you dealt with death and losing someone that you really loved. You did a lot of crying and grieving. Since I had lost my 25-year-old brother, I held you through that time, and we talked a lot about heaven. We talked how heaven was not a scary place, but an awesome place because you had special people up there waiting for you."
- b. "I feel the more open, honest and vulnerable you are with someone, the better it is. I knew what was going on out there. I lived it. I wished I could have told my parents that."
- c. (Added by Pam after the interview) "Trust, Home was a safe place to share your real, true feelings."

Barriers:

1) Time

- a. "One of the barriers is the busyness of life."
- b. "I wanted you to be a child and enjoy life."

What prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

Pam explained that her relationship with me had not followed a linear path on Stanley's and Clinton's (1993) mentoring continuum. She identified that our relationship jumped among three different places on the mentoring continuum, yet her primary role was as a spiritual guide.

First, Pam served as a spiritual guide for me during my formative years through adolescence. Throughout her role of a spiritual guide she became a teacher as she modeled and as she taught me how to be a spiritual guide of a family. During this time her capacity as a counselor also manifest itself as I debriefed and grieved through the death of my grandfather and of my close friend. Her primary role during the first 18 years of my life was as a spiritual guide.

Summary of Pastor Dr. Verlyn Boone's Interview

3/12/12

What are the stimulators of and the barriers to spiritual guiding relationships?

Stimulators:

- 1) Ability of Mentoree to Identify Spiritual Needs
 - a. "When I met with your mom it had more of a faith-centered counseling/discussion."
 - b. "We would pray about things."
- 2) Reflection
 - a. "Your mom was more of, 'How does this fit into my faith life? What is God doing in my life?' It really was a spiritual journey for her I think. I sensed that. I sensed spiritual growth in her life. I sensed her really coming to a place of peace."
 - b. "Once in a while she would have questions about scripture says about this or that. So there would be that kind of guidance. It was never me telling her or preaching to her. It was more listening and how she understood a passage."
- 3) Time
 - a. "We went to Power Connection together at Cental College in Pella. I really got to know your mom and dad pretty well in that time frame."
 - b. "A lot times your mom was connected with Sue, because she played piano. Sue was the director of the choir for the little kids. So that connection stayed there."
 - c. "We followed you boys in sports. We sat by each other at games. We were very much interested in that part of life and had those connections with your mom and dad."
 - d. (When asked how often he met with Pam) "I would assume maybe 10 times with your mom."
- 4) Responsiveness of Mentoree
 - a. "I tried to ask the right questions to get her to think, and then, 'What are you going to do? When are you going to do it?' And letting her decide all of that."
 - b. "I tried to ask good questions. Good questions that cause people to think through their beliefs, their actions, what they are doing. That would work with your mom."
 - c. "She had talked to me...how am I supposed to *be* in this? I said, just be humble. Be humble. Don't shove yourself into the forefront. Don't react to people. Don't react to people. Just be humble. Be gracious. It was going to be fine. There were people at First Reformed that loved her."
 - d. "I think your mom had a deep desire to grow spiritually and be a godly woman. She had that deep desire. She made those connections in worship. She was a very attentive worshiper...listening to the message always."

5) Love

- a. "I think the biggest thing for me was to see a deep sense of peace enter through all of that stuff...just coming to a deep realization that God loved her."
- b. "I would see her at her work. I would stop by there. Sue and I would go out for supper with her after she got off of work. Just to try to keep in touch a little bit because she was going to church in Sioux Falls and living in Sioux Falls."
- c. "I would stop in to see how she was doing."

6) Acceptance

- a. "...never judgmental with her...always listening. She would share things about her life."
- b. "My role was to listen a lot."

Barriers:

1) "The Dutch Front"

- a. "I think another barrier is living in northwest Iowa. I think especially living in a Dutch...Sioux County area because the barrier particularly in Hull and Sioux Center is that image is everything and reality is hidden."

What prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

Verlyn verified that his relationship with Pam De Jong had not followed a linear path on Stanley's and Clinton's (1993) mentoring continuum. He clarified that his relationship with Pam had jumped among four different places on the mentoring continuum.

First, Verlyn served as a sponsor for Pam when he helped approve a new junior high youth group at First Reformed Church in Hull, Iowa. Next, he functioned as a spiritual guide through his role as Pam's pastor and as someone who met with Pam on an individual basis. Throughout his role as a spiritual guide he became a counselor when he listened to her spiritual questions and helped guide her reflections. During this time he also served as a coach when he helped her make wise decisions through her marital struggles. His primary role in Pam's life was as a spiritual guide.

Summary of Darryl De Ruiter's Interview

2/22/12

What are the stimulators of and the barriers to discipling relationships?

Stimulators:

1) Attraction

- a. "We started riding to ball games together and just getting to know each other through conversation. I liked you. You were a young kid, but I liked your personality and your perspective. You always asked good questions...probing questions."

2) Time

- a. "I was able to teach you about those things and counsel a little bit. It was occasional in that it was not every day. It was a couple times a week maybe, and only in the summer."
- b. "You needed someone in administration that you could talk to/visit with, and you asked me if I could do that for you. You needed so many hours of mentor time."
- c. "Our relationship had grown through umpiring and just interacting because we talked a lot."
- d. "With any good, healthy relationship, I think communication is the key. Again, we were talking, sharing, emailing. We communicated a lot."

3) Shared Circumstances and/or Experiences

- a. "San Francisco, California was the convention we were going to. And even prior to that I invited you to stay a few extra days and travel with me to my family who lives in Central California."
- b. "We got to go to Yosemite – my favorite place on the planet and experience that place together."
- c. "One of the most defining moments in our friendship and relationship was the day and the morning that you got the call that your dad suddenly passed away."
- d. "Shortly after your dad's death, my 41-year-old brother-in-law was diagnosed with terminal cancer. You walked with me through that eight-month journey which lead eventually to his death. You were there for me through that process too. Sharing those life and death experiences together has allowed us to grow closer together, to have deep conversations about life and death and perspective and about priorities."
- e. "And let's not forget about a little fender bender I had a year ago today. A bad car accident just about claimed my life."
- f. "A great opportunity we had to go to Israel on a Biblical Holy Land tour with Ray Vander Laan. Life changing. Transformational."

4) Mentor's Degree of Responsiveness

- a. "I remember when you said, 'When I saw their mission statement,' you said, 'that is something I want to be apart of. That is something I could latch onto and want to be part of.' And I was like whoa, whoa, whoa,

whoa, whoa. This moved quickly from not being funny and not being a joke to being very serious, and I appreciated you being serious.”

- b. “I remember going to my bookshelf and looking for books that would be helpful. And I passed over some heavy reading ones and found 12 Affirmations of Christian Education by Bill Vryoff. I gave that to you and said, ‘Hey, start with this one. It is pretty basic.’ I remember you came back again a day or two later with little sticky notes sticking all over saying, ‘I love it. It was great.’”
- c. “You were genuinely excited about Christian education. I think that transformation in your mind from those stereotypes you had to know what you were learning what it really was about.”

5) Accountability

- a. “One specific example that comes to mind is...we were riding back from a teacher convention in Sioux Center, Iowa. We had some good conversations there.”
- b. “Other things with relationships and our spouses - how we treat them and how we honor them. As a father the importance of setting those priorities with your children.”
- c. (Added later via email on 2/28/12) “Maybe one thing you could add (although we didn't talk specifically about it in the interview) for the accountability piece is writing the letters and making the videos for our families.”

6) Love

- a. “It is kind of cliché to say I took you under my wing, but that was kind of the attitude I had – really willing and wanting to help you be successful.”
- b. “The one that is most powerful is the friendship. We became friends. As our friendship relationship grew, that is what has really allowed us to go deeper and to begin to share life and life experiences and just other things of personal matters and personal interests and our faith journey.”
- c. “You just react, right? When I got the call from your secretary...I just reacted...and my first reaction was to go to David and just be there for you. I remember walking in on you and your wife. You had just told your wife. I did not have words. I just knew I needed to be there to hold you and hug you. Not to tell you it was going to be all right because I wasn't sure it was going to be all right. Because it was not all right, it is not the way it was supposed to be. And just to be there and let you know I am going to walk this with you. Those kind of experiences have been catalysts and bookmark events that have allowed us to go deeper.”
- d. DJ: “I think at En Gedi was the first time we told each other we loved each other.”
 - i. DR: “I think you are right. I think so. I think so. I think that is accurate. You have to be secure in your manhood and have to be deep in your relationship. That is pretty intensive.”

- e. “It has happened naturally through the experiences, the relationship, some very deep moments. It has led to your development and growth as you are a follower of Christ. What you need to know is that it has led me to a deeper relationship with Jesus Christ as well.”

Barriers:

1) Time

- a. “Time is one. That is a pretty safe answer. Time is always a barrier for relationships. I think it is true with my wife and me. It is true with my children and me. It is true of my friends and me.”

2) Age

- a. “Man...barriers...you are in a different stage of life than I am.”

What prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

Darryl explained that his relationship with me had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He identified that our relationship jumped among four different positions on the mentoring continuum.

First, Darryl served as a teacher for me when I asked him questions about serving as a principal. Next, he functioned as a counselor for me when I sought advice for personal and for professional situations. Third, he acted as a sponsor for me when I applied and interviewed for a principal position at Pella Christian Grade School. Finally, he became as a discipler for me when we became friends and colleagues.

Summary of Dr. Dave Else's Interview

2/28/12

What are the stimulators of and the barriers to discipling relationships?

Stimulators:

1) Attraction

- a. "Now here is a really good young man. He has his head screwed on. My first thought was, 'He is a lot like Jim and Travis and Tucker.'"
- b. "So as I looked at you, I just saw a lot of what I believed young people ought to be...young educators ought to be...what a boyfriend should be in a boyfriend/girlfriend relationship...what a husband/wife relationship ought to be in a married relationship."
- c. "The other things I saw in you were the kinds of things of what I know about myself...a real competitor."

2) Time

- a. "The more time we spent together, the more there was an appreciation of each other. You regularly came up when Nicole was working. We had opportunities to have conversations about all kinds of things...from sports...to leadership...to education...to family."
- b. Statement made by David De Jong: "We started to spend more time together...going out for Godfather's pizza...driving your convertible...playing racquetball together...helping out with a conference."

3) Shared Circumstances and/or Experiences

- a. "Those were good times for both Barb and I...just to see how you and Nicole related to each other...to see how you treated each other...to see how you talked to each other...when you are just learning about each other...you learn more and more...that influences you to a greater extent. This is a really good person. This is someone I want to support. This is someone I want to have a close relationship with. This is someone I love."
- b. "To me it was a good experience. It was a little like when Jennifer came through the principal preparation program at UNI, and I was her instructor for a couple of classes. It is that same kind of thing. It is a special opportunity and a special time when you can, in a formal setting, teach your own kids."

4) Mentoree's Degree of Responsiveness

- a. "So that relationship just developed. I think partly because you were so interested in what was going on. You were passionate about the things you were going to do."
- b. "I think there is a work ethic in northwest Iowa that you do not see other places."
- c. "I don't think you did different work in the class when I was the instructor than in any other class. You did well. That's what I did expect before it started. But in that process I got to know you better. While I thought you

would do good work going in, you actually exceeded my expectations and not many people do that.”

5) Accountability

- a. “I have felt this before David...and you will feel it with the boys. They are going to get to a certain age, and you are going to say there are certain ways I do things, and there are certain things I do not do. The reason is because of the kids. So there is that sense of accountability that is kind of unspoken.”
- b. “There is a sense of, ‘I am accountable to you. Just like I am accountable to Jim and Jennifer and Travis and Tucker.’”
- c. “I think when you get to that point of having a responsibility *to* that person, there is that accountability I was talking about before that says, ‘What you think about me *matters*. What I think about you *matters*.’”
- d. “No matter what the mentoring relationship is, if you believe it matters what the other person believes or thinks, and when that person cares about what you feel or think.”

6) Love

- a. “You said you loved me, and I said I loved you. You said you wanted to go home and love Nicole.”
- b. Conversation
 - i. David De Jong: “One thing I will never forget during that conversation was that you told me that you love me like a son.”
 - ii. Dr. Dave Else: “And still do...and probably more so.”
- c. “When you make a statement like that...that I love you like a son...that is a genuine statement because all of this has come together. That is what it is. I don’t know how else to explain it other than it is that sense of responsibility...not a responsibility *for*, but a responsibility *to* somebody. That is the sense you have for a family.”

Barriers:

1) Time

- a. “I think time is a barrier because you have a young family. You give them a lot of time. You are a student in a doctoral program, which sucks the life out of you. You are a husband. You are a son. You are a sibling. You are all of those things. On the other side, I am a husband and dad and grandpa and a professor.”

2) Distance

- a. “Distance is always a barrier because distance typically prohibits close physical contact. You just do not have that regularly. That is a barrier.”

3) Scarcity of Teachable People

- a. “I think a real barrier would be if you didn’t have similar values as I had. If you didn’t see the world and your place in the world the way I see it. That would be a barrier. That would have caused us to have broken off before we got to the point of a discipler.”

4) Different Values

- a. “I would say, ‘I don’t think I’m going much further with this.’ So we do not have any of those, so those kind of value barriers. I think values are barriers for people. We don’t have those value barriers. Those are stimulators for us.”

5) Trust

- a. “If I couldn’t trust you, that would be a real barrier.”

6) Care

- a. “If I didn’t care about you and you knew I didn’t care about you, that would be a real barrier...no matter how often we got together.”

What prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

Dr. Else explained that his relationship with me had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He identified that our relationship jumped among three different positions on the mentoring continuum and had some elements of two other places on the mentoring continuum.

First, Dr. Else served as a model for me as I admired how he loved his wife, loved his children and served as a professor. Next, he functioned as a sponsor for me when I applied for a teaching position as a senior at the University of Northern Iowa. Finally, he became a discipler for me as I attempted to emulate many aspects of his life including being a follower of Jesus Christ, a loving husband and an encouraging father. Our relationship included some aspects of teaching when Dr. Else taught me about school leadership. It also included some elements of counseling when I would ask Dr. Else for advice about situational leadership. Primarily, Dr. Else has served as a discipler in my life.

Summary of Pastor Homer Larsen's Interview

3/14/12

What are the stimulators of and the barriers to discipling relationships?

Stimulators:

1) Attraction

- a. "I personally believed that Dr. George Haas knows the difference between an adding machine and a multiplying machine. I happened to be the person who said, 'What do you mean by that?' He said, 'Well a professor here is a multiplying machine. He is taking students and influencing them intellectually and spiritually to send them out to thousands of people.'"
- b. "I think I was seeking him out as much as he was seeking me out. You have to remember the professor is a multiplying machine. Else was a multiplying machine."

2) Time

- a. "Dave is in my Thursday morning Bible study...anyone was welcome, but we really went after those we felt had good educations...formal educations."
- b. (When Homer was asked how long Dr. Else has attended his weekly Bible study) "I would say it must be at least 10 or 15 years..."
- c. "We had about 4,300 members, so you didn't really get close to a lot of people, but Dave was someone I did get close to. After a very short time he was on our church council, so I had some affiliation with him there."
- d. "We were having some rough spots in the ELCA at that time...there...we spent more time together."

3) Shared Circumstances and/or Experiences

- a. "During that time Dr. Else came here and sensed there was some division. When the ELCA problem came up now, he jumped in right away. We had a great desire for this church to move out of the ELCA."
- b. "...and talking to Dr. Else about: What is the gospel? What is the Christian faith? What should the Christian church be concerned about?"
- c. "See...he was challenging me and trying to get an answer. I think he thought that conviction should have done to me what it did to him."

4) Mentoree's Degree of Responsiveness

- a. "This way I do try to mentor them. You have to take your faith and give it away. If you are not doing that, then as far as God is concerned, you are missing the boat all together."
- b. "He had a lot of questions. Dave had some of the same questions that Bill Maucker had. He would say, 'I know, but tell me a little more.'"

5) Accountability

- a. "I have a lot of good talks with Dave over the years about the faith and his relationship with God and his family."

- b. “We would talk about marriage and what we were doing...what is your prayer life like with your wife?”
- c. “He would talk to me about anything in the Christian life.”

6) Love

- a. “I think being a good friend and being together when we had a chance cemented our friendship.”
- b. “I would see him at the ball games and sit and talk together. Barb would be right there. I preached in his son’s church in Denver. That was fun, and they were there...things of that nature.”

Barriers:

1) Time

- a. “Time is a barrier.”
- b. “My wife’s stroke is a barrier. We would spend more time together because I like him, and I think he likes me.”

What prevents intensive mentoring relationships from following a linear path of first being a coach, next a spiritual guide and finally a discipler?

Homer explained that his relationship with Dr. Dave Else had not followed a linear path on Stanley’s and Clinton’s (1993) mentoring continuum. He identified that their relationship jumped between two different places on the mentoring continuum.

First, Homer served as a spiritual guide when he discussed deep theological questions with Dr. Else. Homer also became a discipler in Dr. Else’s life when they discussed how to live more like Jesus Christ during their weekly Bible study.